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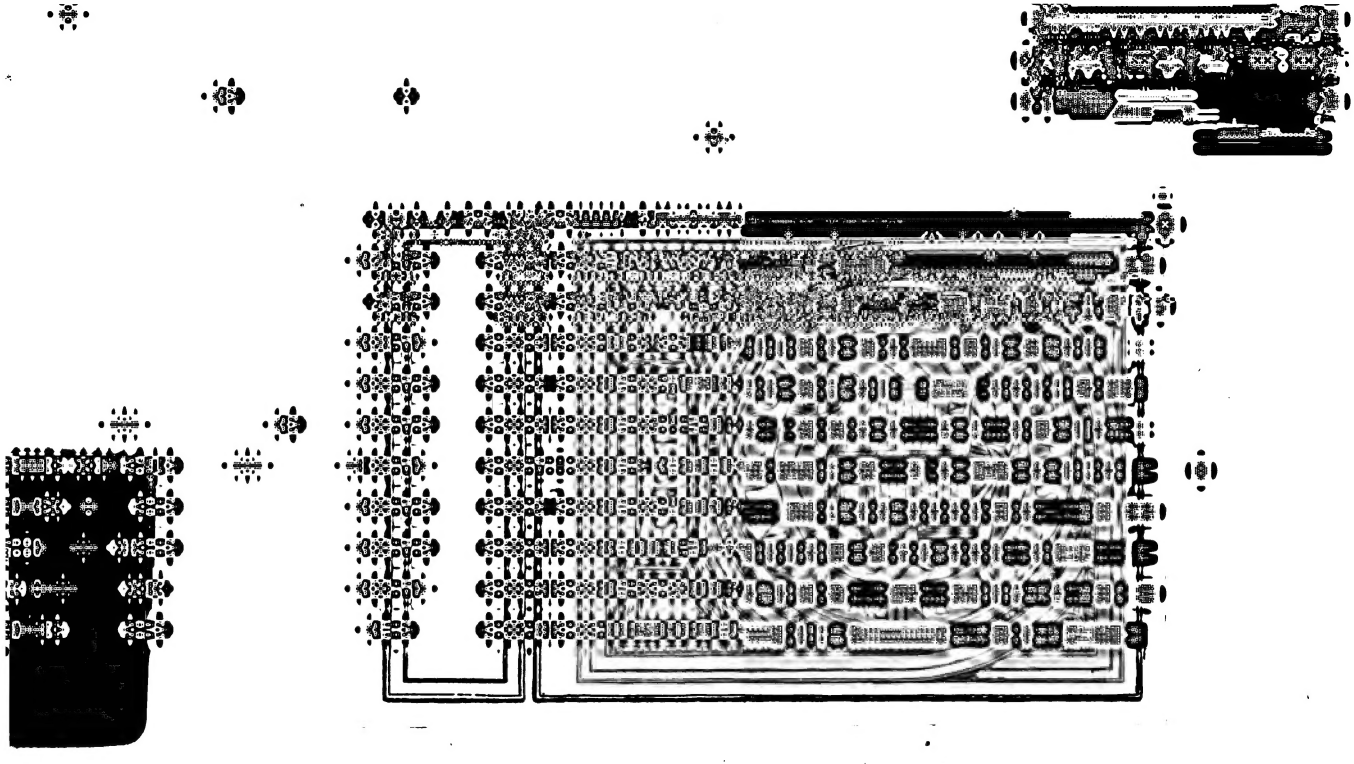

J. Romeyn Beck
From W. J. Button
Apl. 8. 1875.

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DOUGLASS SERIES

OF

CHRISTIAN GREEK AND LATIN WRITERS.

FOR USE IN SCHOOLS AND COLLEGES.

VOL. II.

EUSEBIUS'S ECCLESIASTICAL HISTORY.

UNIV. OF
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NOTICE.

It is remarkable that no place has been given in the schools and colleges of England and America to the writings of the early Christians. For many centuries, and down to what is called the Pagan renaissance, they were the common linguistic study of educated Christians. The stern piety of those times thought it wrong to dally with the sensual frivolities of heathen poets, and never imagined it possible that the best years of youth should be spent in mastering the refinements of a mythology and life which at first they feared and loathed, and which at last became as remote and unreal to them as the Veda is to us.

Classical Philology, however, took its ideal of beauty from Pagan Greece, and it has filled our schools with those books which are its best representatives.

The modern Science of Language has again changed the point of view. It gives the first place to truth; it seeks to know man, his thoughts, his growth; it looks on the literature of an age as a daguerreotype of the age; it values books according to their historical significance. The writings of the early Christians embody the history of the most important events known to man, in language not unworthy of the events; and the study of Latin and Greek as vehicles of Christian thought should be the most fruitful study known to Philology, and have its place of honor in the University Course.

The present Series owes its origin to an endowment

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THE ECCLESIASTICAL HISTORY OF EUSEBIUS.

THE FIRST BOOK AND SELECTIONS.

EDITED FOR SCHOOLS AND COLLEGES

By F. A. MARCH, LL.D.

WITH AN INTRODUCTION
By A. BALLARD, D.D.,
PROFESSOR OF CHRISTIAN GREEK AND LATIN IN LAFAYETTE COLLEGE;

AND

EXPLANATORY NOTES
By W. B. OWEN, A.M.,
ADJUNCT PROFESSOR OF CHRISTIAN GREEK.

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A. F. W.

PREFACE.

The whole of Eusebius's Ecclesiastical History is too much for a text-book. These selections relate mainly to the early period, to the lives of the apostles and other persons mentioned in the Bible, to the history of the apostolic or other inspired writings, the fate of Jerusalem, the great persecutions, the acts of martyrs, and the life and manners of the early ages. What the Church treasured up on these subjects is of interest to all men, and a knowledge of them comes home to the business and bosoms of all thoughtful members of a Christian community. It would seem that the study of them in the admirable language in which they were originally recorded might help to make our college graduates not only learned in the Greek language, but stout-hearted men, ready to work and suffer for the truth.

The text is that of G. Dindorf, with occasional changes, mainly in spelling or punctuation, from G. Schwegler's text or various readings.

As to notes, an attempt has been made to please both those who like to have their classes use nude text,

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and those who like many explanations and grammatical references. Prof. Owen, who has read Eusebius with his Freshman class, has prepared a part with abundant elementary exposition; while other considerable portions are given with little or none of that kind of aid. The parts prepared by Prof. Owen are Book I., Chapters V.–VII.; Book III., Chapters V.–X., and XXIII.–XXVI. The historical illustration has been drawn mainly from Valesius, and the authors used in the Variorum edition of F. A. Heinechen. The life of Eusebius is abridged from the elegant and learned Introduction of Dr. William Bright, Regius Professor of Ecclesiastical History at Oxford. And the Introduction to this volume of the history has been prepared by the Rev. A. Ballard, D.D., Professor of Christian Greek and Latin in Lafayette College.

F. A. M.

EASTON, PA., *August*, 1874.

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INTRODUCTION

TO THE ECCLESIASTICAL HISTORY OF EUSEBIUS.

By the REV. A. BALLARD, D.D.,
Professor of Christian Greek and Latin in Lafayette College.

The period treated of by Eusebius in his Ecclesiastical History is embraced between two great epochs. It comprises the three centuries from the ascension of Christ to the establishment of the Christian religion throughout the Roman dominions under the protection of Constantine, upon the defeat and death of Licinius in the year 324 A.D. His object, as stated in the opening chapter, is "to recount how many and important transactions are said to have occurred in ecclesiastical history; what individuals in the most noted places eminently governed and presided over the Church; what men also in their respective generations, whether with pen or tongue, proclaimed the divine Word; to describe the character, times, and number of those who, stimulated by the desire of innovation and advancing to the greatest errors, announced themselves leaders in the propagation of false opinions; also to describe the calamities that swiftly overtook the whole Jewish nation in consequence of the plots against the Saviour; how often and by what means and at what times the Word of God has encountered the hostility of the nations; what eminent persons persevered in contending for it through those periods of blood and torture, besides the martyrdoms in our own age; and, in conclusion, to show the gracious and benign interposition of our

Saviour," in the destruction of the enemies of our religion, and in the prosperity and peace granted to its friends.

The History closes with an extended account of this happy change in the circumstances of Christians, the revocation of the persecuting edicts, followed by decrees encouraging the rebuilding of their demolished temples, and the propagation of Christianity in every corner of the empire.

It is worthy of remark that, although Eusebius lived for fifteen years after this event, he does not extend his work to a later period; that he even makes no mention in it of the great Nicaean Council which was held the following year (325), and of which he was so conspicuous a member. He seems to have preferred that the darkness and sorrowfulness of the beginning should add by contrast to the brightness and joyfulness into which the Church had at length come; the dissensions of the empire again composed, and the imperial standard the Labarum of Constantine emblazoned with the Cross—the symbol of weakness and shame honored by the head of the nation as the inspirer of his hope and the badge of his triumph.

It was a prime qualification of our author for his task that he lived so near to the events narrated—that he was indeed contemporary with some of the most important of them. He was himself a prominent actor in those scenes, having been made bishop of the Church in Caesarea in the year 315, and holding that important position until his death. As the confidential friend and adviser of Constantine, he was influential in politics. He was an eyewitness to the constancy of many of the martyrs, some of whom were fitted for their trial by his counsels and exhortations. Foremost in his esteem was his dearest and most intimate friend Pamphilus of Caesarea, whose two

years' imprisonment previous to his martyrdom Eusebius cheered by the most assiduous attendance, whose biography he wrote, and whose name he afterward assumed in affectionate conjunction with his own. He had access to the large and valuable library which this learned friend had zealously collected, and which was especially rich in books of ecclesiastical writers. The ability to avail himself of all the historical sources of his day combined with his unwearied industry, moderation, and good judgment, to fit him for the successful execution of what has proved to be the most important of his many works, the most valuable, indeed, of any that have come down from the earlier fathers of the Church. Subsequent authors have cheerfully acknowledged their indebtedness to him as the "chief depositary of the traditions which connect the fourth with the first century," and also for having preserved by abundant extracts the knowledge of other writers whose names and works have only thus been rescued from oblivion. He was the first to embody in a connected narrative the detached incidents, local traditions, and fragmentary records of his time, with the difficult and delicate filature of the historian spinning the fibres of varying thickness and strength into one even and regular thread. His priority in this attempt has won for him the honor of being called the Christian Herodotus, the Father of Ecclesiastical History.

It is a worthy curiosity which impels us to trace a great result to its origin. Rather than confess themselves balked in the attempt to reach the springs of their theogonies, heathen chroniclers invented or accepted, for explanation, mythical legends and absurd fables. The student of ecclesiastical history is forced to no such alternative. On the contrary, it is the strength and grand distinction of Christianity that it is not a string of myths

nor a mere system of notions, but a series of facts. "Its first promulgators could *all* adopt as their own the words of *one*, 'That which we have seen and heard declare we unto you.' It is this that makes it everlasting, for deeds once done can never be altered. It is this that makes it universal, for duly accredited facts fall within the reach of those who can not, perhaps, follow a chain of abstract reasoning. It is this that makes it mighty, for simple facts are stronger than the most elaborate arguments."

The success of Christianity is the noblest of achievements. We can not be indifferent to the heroism and endurance which attended the early propagation of those truths which, more than any other, are to-day moulding the thought, sentiment, and conduct of men. We can not but be grateful that we are able to trace in its beginnings, under the guidance of an original explorer, this flow of moral influence which is spreading over the earth and enriching it with every variety of blessing. "In the testimony which Eusebius has preserved, we have a body of evidence, both to the existing events of the day and to the truth of the Scriptures, which, without the formality of a regular system of proof, carries its conviction to the mind. This testimony he gives us, as one who by the advantages of his situation, while Christianity was yet in the freshness of its morning sun, could arrest some of its fleeting images ere they were erased from the memory of man. The work he has produced is adapted to all ages and classes, to furnish materials of reflection to the man of letters, to supply examples of unreserved devotion and sacrifice to duty, and to furnish some original views of primitive times, at the hand of one who may be pronounced a primitive man."

Some, no doubt, have the impression that such a text-book as this is adapted to the wants of such students only

as are looking forward to the ministry, for which the study of ecclesiastical history is a part of the necessary preparation. But it is a mistake to suppose that this or any other part of the COURSE OF CHRISTIAN GREEK AND LATIN may not be pursued with advantage by all, irrespective of future avocation. They should be studied as an important part of the history of the human mind. They are an essential element in historical investigation and culture. It is more and more to be understood that the history of the Christian Church is the true and proper history of the world. In this age, when spiritual forces are so operative in the shaping of civil and educational affairs that all religious movements are faithfully chronicled by the secular press, it must be seen that to separate the secular from the sacred were an impossible, or, if possible, an unwarrantable disjunction. Even the Pagan Herodotus, aware that history can have dignity only as it has unity, ennobles his work by the idea that all events are linked together as parts of one divine purpose. The Christian Eusebius feels the same necessity, but, living in a privileged age, better understands the secret for which his heathen predecessor blindly groped. Accordingly the thirteen chapters of the First Book are but a preliminary Essay, in which he exhibits the antiquity of the Christian doctrine, showing that it is no foreign or recent production, but is coeval with the birth of the race, and that the truth it reveals has been the object of desire and of hope from the most distant ages.

ΕΥΣΕΒΙΟΥ

ΤΟΥ ΠΑΜΦΙΛΟΥ

ΕΚΚΛΗΣΙΑΣΤΙΚΗΣ ΙΣΤΟΡΙΑΣ

ΛΟΓΟΣ Α.

I. 1. Τὰς τῶν ἱερῶν ἀποστόλων διαδοχὰς σὺν καὶ τοῖς ἀπὸ τοῦ σωτῆρος ἡμῶν καὶ εἰς ἡμᾶς διηνυσμένοις χρόνοις, ὅσα τε καὶ πηλίκα πραγματευθῆναι κατὰ τὴν ἐκκλησιαστικὴν ἱστορίαν λέγεται, καὶ ὅσοι ταύτης διαπρεπῶς ἐν ταῖς μάλιστα ἐπισημοτάταις παροικίαις ἡγήσαντό τε καὶ προέστησαν, ὅσοι τε κατὰ γενεὰν ἑκάστην ἀγράφως ἢ καὶ διὰ συγγραμμάτων τὸν θεῖον ἐπρέσβευσαν λόγον, τίνες τε καὶ ὅσοι καὶ ὁπηνίκα νεωτεροποιίας ἱμέρῳ πλάνης εἰς ἔσχατον ἐλάσαντες ψευδωνύμου γνώσεως εἰσηγητὰς ἑαυτοὺς ἀνακεκηρύχασιν, ἀφειδῶς οἷα λύκοι βαρεῖς τὴν Χριστοῦ ποίμνην ἐπεντρίβοντες, 2. πρὸς ἐπὶ τούτοις καὶ τὰ παραυτίκα τῆς κατὰ τοῦ σωτῆρος ἡμῶν ἐπιβουλῆς τὸ πᾶν Ἰουδαίων ἔθνος περιελθόντα, ὅσα τε αὖ καὶ ὁποῖα καὶ καθ' οὓς χρόνους πρὸς τῶν ἐθνῶν ὁ θεῖος πεπολέμηται λόγος, καὶ πηλίκοι κατὰ καιροὺς τὸν δι' αἵματος καὶ βασάνων ὑπὲρ αὐτοῦ διεξῆλθον ἀγῶνα, τά τ' ἐπὶ τούτοις καὶ καθ' ἡμᾶς αὐτοὺς μαρτύρια, καὶ τὴν ἐπὶ πᾶσιν ἵλεω καὶ εὐμενῆ τοῦ σωτῆρος ἡμῶν ἀντίληψιν γραφῇ παραδοῦναι προῳρημένος οὐκ ἄλλοθεν ἢ ἀπὸ πρώτης ἄρξομαι τῆς κατὰ τὸν σωτῆρα καὶ κύριον ἡμῶν

Ἰησοῦν τὸν Χριστὸν τοῦ θεοῦ οἰκονομίας. 3. Ἀλλά μοι συγγνώμην ἤδη εὐγνωμόνων ἐντεῦθεν ὁ λόγος αἰτεῖ, μεῖζον ἢ καθ' ἡμετέραν δύναμιν ὁμολογῶν εἶναι τὴν ἐπαγγελίαν ἐντελῆ καὶ ἀπαράλειπτον ὑποσχεῖν, ἐπεὶ καὶ πρῶτοι νῦν τῆς ὑποθέσεως ἐπιβάντες οἷά τινα ἐρήμην καὶ ἀτριβῆ ἰέναι ὁδὸν ἐγχειροῦμεν, θεὸν μὲν ὁδηγὸν καὶ τὴν τοῦ κυρίου συνεργὸν σχήσειν εὐχόμενοι δύναμιν, ἀνθρώπων γε μὴν οὐδαμῶς εὑρεῖν οἷοί τε ὄντες ἴχνη γυμνὰ τὴν αὐτὴν ἡμῖν προωδευκότων, μὴ ὅτι σμικρὰς αὐτὸ μόνον προφάσεις, δι' ὧν ἄλλος ἄλλως ὧν διηνύκασι χρόνων μερικὰς ἡμῖν καταλελοίπασι διηγήσεις, πόρρωθεν ὥσπερεὶ πυρσοὺς τὰς ἑαυτῶν προανατείνοντες φωνὰς, καὶ ἄνωθέν ποθεν ὥσπερ ἐξ ἀπόπτου καὶ ἀπὸ σκοπιᾶς βοῶντες καὶ διακελευόμενοι, ᾗ χρὴ βαδίζειν καὶ τὴν τοῦ λόγου πορείαν ἁπλανῶς καὶ ἀκινδύνως εὐθύνειν. 4. Ὅσα τοίνυν εἰς τὴν προκειμένην λυσιτελήσειν ὑπόθεσιν ἡγούμεθα, τῶν αὐτοῖς ἐκείνοις σποράδην μνημονευθέντων ἀναλεξάμενοι, καὶ ὡσὰν ἐκ λογικῶν λειμώνων τὰς ἐπιτηδείους αὐτῶν τῶν πάλαι συγγραφέων ἀπανθισάμενοι φωνὰς, δι' ὑφηγήσεως ἱστορικῆς πειρασόμεθα σωματοποιῆσαι, ἀγαπῶντες, εἰ καὶ μὴ ἁπάντων, τῶν γοῦν μάλιστα διαφανεστάτων τοῦ σωτῆρος ἡμῶν ἀποστόλων τὰς διαδοχὰς κατὰ τὰς διαπρεπούσας καὶ ἔτι καὶ νῦν μνημονευομένας ἐκκλησίας ἀνασωσαίμεθα. 5. Ἀναγκαιότατα δέ μοι πονεῖσθαι τὴν ὑπόθεσιν ἡγοῦμαι, ὅτι μηδένα πω εἰς δεῦρο τῶν ἐκκλησιαστικῶν συγγραφέων διέγνων περὶ τοῦτο τῆς γραφῆς σπουδὴν πεποιημένον τὸ μέρος· ἐλπίζω δ' ὅτι καὶ ὠφελιμωτάτη τοῖς φιλοτίμως περὶ τὸ χρηστομαθὲς τῆς ἱστορίας ἔχουσιν ἀναφανήσεται. 6. Ἤδη μὲν οὖν τούτων καὶ πρότερον ἐν οἷς διετυπωσάμην χρονι-

κοῖς κανόσιν ἐπιτομὴν κατεστησάμην, πληρεστάτην δ' οὖν ὅμως αὐτῶν ἐπὶ τοῦ παρόντος ὡρμήθην τὴν ἀφήγησιν ποιήσασθαι. 7. Καὶ ἄρξεταί γέ μοι ὁ λόγος, ὡς ἔφην, ἀπὸ τῆς κατὰ τὸν Χριστὸν ἐπινοουμένης ὑψηλοτέρας τε καὶ κρείττονος ἢ κατὰ ἄνθρωπον οἰκονομίας τε καὶ θεολογίας. 8. Καὶ γὰρ οὖν τὸν γραφῇ μέλλοντα τῆς ἐκκλησιαστικῆς ὑφηγήσεως παραδώσειν τὴν ἱστορίαν, ἄνωθεν ἐκ πρώτης τῆς κατ' αὐτὸν τὸν Χριστὸν, ὅτι περ ἐξ αὐτοῦ καὶ προσωνυμίας ἠξιώθημεν, θειοτέρας ἢ κατὰ τὸ δοκοῦν τοῖς πολλοῖς οἰκονομίας ἀναγκαῖον ἂν εἴη κατάρξασθαι.

II. 1. Διττοῦ δὲ ὄντος τοῦ κατ' αὐτὸν τρόπου, καὶ τοῦ μὲν σώματος ἐοικότος κεφαλῇ, ᾗ θεὸς ἐπινοεῖται, τοῦ δὲ ποσὶ παραβαλλομένου, ᾗ τὸν ἐν ἡμῖν ἄνθρωπον ὁμοιοπαθῆ τῆς ἡμῶν αὐτῶν ἕνεκεν ὑπέδυ σωτηρίας, γένοιτ' ἂν ἡμῖν ἐντεῦθεν ἐντελὴς ἡ τῶν ἀκολούθων ὑπόθεσις, εἰ τῆς κατ' αὐτὸν ἱστορίας ἁπάσης ἀπὸ τῶν κεφαλαιωδεστάτων καὶ κυριωτάτων τοῦ λόγου τὴν ὑφήγησιν ποιησαίμεθα. Ταύτῃ δὲ ἤδη καὶ τῆς Χριστιανῶν ἀρχαιότητος τὸ παλαιὸν ὁμοῦ καὶ θεοπρεπὲς τοῖς νέαν αὐτὴν καὶ ἐκτετοπισμένην, χθὲς καὶ οὐ πρότερον φανεῖσαν ὑπολαμβάνουσιν ἀναδειχθήσεται.

2. Γένους μὲν οὖν καὶ ἀξίας, αὐτῆς τε οὐσίας τῆς τοῦ Χριστοῦ καὶ φύσεως οὔτις ἂν εἰς ἔκφρασιν αὐτάρκης γένοιτο λόγος. Ἥι καὶ τὸ πνεῦμα τὸ θεῖον ἐν προφητείαις "τὴν γενεὰν αὐτοῦ" φησὶ "τίς διηγήσεται;" ὅτι δὴ οὔτε τὸν πατέρα τις ἔγνω, εἰ μὴ ὁ υἱὸς, οὔτ' αὖ τὸν υἱὸν τις γνοίη ποτὲ κατ' ἀξίαν, εἰ μὴ μόνος ὁ γεννήσας αὐτὸν πατήρ. 3. Τό τε φῶς τὸ προκόσμιον καὶ τὴν πρὸ αἰώνων νοερὰν καὶ οὐσιώδη σοφίαν, τόν τε ζῶντα καὶ ἐν ἀρχῇ

παρὰ τῷ πατρὶ τυγχάνοντα θεὸν λόγον τίς ἂν πλὴν τοῦ πατρὸς καθαρῶς ἐννοήσειε, πρὸ πάσης κτίσεως καὶ δημιουργίας ὁρωμένης τε καὶ ἀοράτου τὸ πρῶτον καὶ μόνον τοῦ θεοῦ γεννημα, τὸν τῆς κατ' οὐρανὸν λογικῆς καὶ ἀθανάτου στρατιᾶς ἀρχιστράτηγον, τὸν τῆς μεγάλης βουλῆς ἄγγελον, τὸν τῆς ἀρρήτου γνώμης τοῦ πατρὸς ὑπουργὸν, τὸν τῶν ἁπάντων σὺν τῷ πατρὶ δημιουργὸν, τὸν δεύτερον μετὰ τὸν πατέρα τῶν ὅλων αἴτιον, τὸν τοῦ θεοῦ παῖδα γνήσιον καὶ μονογενῆ, τὸν τῶν γεννητῶν ἁπάντων κύριον καὶ θεὸν καὶ βασιλέα, τὸν τὸ κῦρος ὁμοῦ καὶ τὸ κράτος αὐτῇ θεότητι καὶ δυνάμει καὶ τιμῇ παρὰ τοῦ πατρὸς ὑποδεδεγμένον, ὅτι δὴ κατὰ τὰς περὶ αὐτοῦ μυστικὰς τῶν γραφῶν θεολογίας "ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεὸν, καὶ θεὸς ἦν ὁ λόγος· πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν." 4. Τοῦτό τοι καὶ ὁ μέγας Μωυσῆς, ὡσὰν προφητῶν ἁπάντων παλαίτατος, θείῳ πνεύματι τὴν τοῦ παντὸς οὐσίωσίν τε καὶ διακόσμησιν ὑπογράφων, τὸν κοσμοποιὸν καὶ δημιουργὸν τῶν ὅλων αὐτῷ δὴ τῷ Χριστῷ, καὶ οὐδὲ ἄλλῳ ἢ τῷ θείῳ δηλαδὴ καὶ πρωτογόνῳ ἑαυτοῦ λόγῳ τὴν τῶν ὑποβεβηκότων ποίησιν παραχωροῦντα διδάσκει, αὐτῷ τε κοινολογούμενον ἐπὶ τῆς ἀνθρωπογονίας. "Εἶπε γὰρ" φησὶν "ὁ θεὸς, ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν." 5. Ταύτην δὲ ἐγγυᾶται τὴν φωνὴν προφητῶν ἄλλος, ὧδέ πως ἐν ὕμνοις θεολογῶν "αὐτὸς εἶπε, καὶ ἐγεννήθησαν· αὐτὸς ἐνετείλατο, καὶ ἐκτίσθησαν," τὸν μὲν πατέρα καὶ ποιητὴν εἰσάγων ὡσὰν πανηγεμόνα βασιλικῷ νεύματι προστάττοντα, τὸν δὲ τούτῳ δευτερεύοντα θεῖον λόγον, οὐχ ἕτερον τοῦ πρὸς ἡμῶν κηρυττομένου, ταῖς πατρικαῖς ἐπιτάξεσιν ὑπουργοῦν-

τα. 6. Τοῦτον καὶ ἀπὸ πρώτης ἀνθρωπογονίας πάντες, ὅσοι δὴ δικαιοσύνῃ καὶ θεοσεβείας ἀρετῇ διαπρέψαι λέγονται, ἀμφί τε τὸν μέγαν θεράποντα Μωυσέα, καὶ πρὸ γε αὐτοῦ πρῶτος Ἀβραὰμ, τούτου τε οἱ παῖδες καὶ ὅσοι μετέπειτα δίκαιοι πεφήνασι καὶ προφῆται, καθαροῖς διανοίας ὄμμασι φαντασθέντες ἔγνωσάν τε καὶ οἷα θεοῦ παιδὶ τὸ προσῆκον ἀπένειμαν σέβας. 7. Αὐτὸς δὲ οὐδαμῶς ἀπορραθυμῶν τῆς τοῦ πατρὸς εὐσεβείας διδάσκαλος τοῖς πᾶσι τῆς πατρικῆς καθίστατο γνώσεως. Ὤφθαι γοῦν κύριος ὁ θεὸς ἀνείρηται οἷά τις κοινὸς ἄνθρωπος τῷ Ἀβραὰμ καθημένῳ παρὰ τὴν δρῦν τὴν Μαμβρῆ. Ὁ δ' ὑποπεσὼν αὐτίκα, καίτοι γε ἄνθρωπον ὀφθαλμοῖς ὁρῶν, προσκυνεῖ μὲν ὡς θεὸν, ἱκετεύει δὲ ὡς κύριον, ὁμολογεῖ τε μὴ ἀγνοεῖν ὅστις εἴη, ῥήμασιν αὐτοῖς λέγων "κύριε ὁ κρίνων πᾶσαν τὴν γῆν, οὐ ποιήσεις κρίσιν;" 8. εἰ λὰρ μηδεὶς ἐπιτρέποι λόγος τὴν ἀγέννητον καὶ ἄτρεπτον οὐσίαν θεοῦ τοῦ παντοκράτορος εἰς ἀνδρὸς εἶδος μεταβάλλειν, μηδ' αὖ γεννητοῦ μηδενὸς φαντασίᾳ τὰς τῶν ὁρώντων ὄψεις ἐξαπατᾶν, μηδὲ μὴν ψευδῶς τὰ τοιαῦτα πλάττεσθαι τὴν γραφὴν, θεὸς καὶ κύριος ὁ κρίνων πᾶσαν τὴν γῆν καὶ ποιῶν κρίσιν ἐν ἀνθρώπου ὁρώμενος σχήματι, τίς ἂν ἕτερος ἀναγορεύοιτο, εἰ μὴ φάναι θέμις τὸ πρῶτον τῶν ὅλων αἴτιον, ἢ μόνος ὁ προὼν αὐτοῦ λόγος; περὶ οὗ καὶ ἐν ψαλμοῖς ἀνείρηται "ἀπέστειλε τὸν λόγον αὐτοῦ, καὶ ἰάσατο αὐτοὺς, καὶ ἐρρύσατο αὐτοὺς ἐκ τῶν διαφθορῶν αὐτῶν." 9. Τοῦτον δεύτερον μετὰ τὸν πατέρα κύριον σαφέστατα Μωυσῆς ἀναγορεύει λέγων "ἔβρεξε κύριος ἐπὶ Σόδομα καὶ Γόμορρα θεῖον καὶ πῦρ παρὰ κυρίου." Τοῦτον καὶ τῷ Ἰακὼβ αὖθις ἐν ἀνδρὸς φανέντα σχήματι θεὸν ἡ θεία προσαγορεύει γραφὴ,

φάσκοντα τῷ Ἰακὼβ "οὐκέτι κληθήσεται τὸ ὄνομά σου Ἰακὼβ, ἀλλ' Ἰσραὴλ ἔσται τὸ ὄνομά σου, ὅτι ἐνίσχυσας μετὰ θεοῦ." "Οτε καὶ ἐκάλεσεν Ἰακὼβ τὸ ὄνομα τοῦ τόπου ἐκείνου εἶδος θεοῦ, λέγων "εἶδον γὰρ τὸν θεὸν πρόσωπον πρὸς πρόσωπον, καὶ ἐσώθη ἡ ψυχή μου." 10. Καὶ μὴν οὐδ' ὑποβεβηκότων ἀγγέλων καὶ λειτουργῶν θεοῦ τὰς ἀναγραφείσας θεοφανείας ὑπονοεῖν θέμις, ἐπεὶ καὶ τούτων ὅταν τις ἀνθρώποις παραφαίνηται, οὐκ ἐπικρύπτεται ἡ γραφὴ, ὀνομαστὶ οὐ θεὸν, οὐδὲ μὴν κύριον, ἀλλ' ἀγγέλους χρηματίσαι λέγουσα, ὡς διὰ μυρίων μαρτυριῶν πιστώσασθαι ῥᾴδιον. 11. Τοῦτον καὶ ὁ Μωυσέως διάδοχος Ἰησοῦς ὡσὰν τῶν οὐρανίων ἀγγέλων καὶ ἀρχαγγέλων τῶν τε ὑπερκοσμίων δυνάμεων ἡγούμενον, καὶ ὡσανεὶ τοῦ πατρὸς ὕπαρχον, τὰ δευτερεῖα τῆς κατὰ πάντων βασιλείας τε καὶ ἀρχῆς ἐμπεπιστευμένον, ἀρχιστράτηγον δυνάμεως κυρίου ὀνομάζει, οὐκ ἄλλως αὐτὸν ἢ αὖθις ἐν ἀνθρώπου μορφῇ καὶ σχήματι θεωρήσας. 12. Γέγραπται γοῦν "καὶ ἐγενήθη, ὡς ἦν Ἰησοῦς ἐν Ἰεριχὼ, καὶ ἀναβλέψας ὁρᾷ ἄνθρωπον ἑστηκότα κατέναντι αὐτοῦ, καὶ ἡ ῥομφαία ἐσπασμένη ἐν τῇ χειρὶ αὐτοῦ, καὶ προσελθὼν Ἰησοῦς εἶπεν, ἡμέτερος εἶ ἢ τῶν ὑπεναντίων; καὶ εἶπεν αὐτῷ, ἐγὼ ἀρχιστράτηγος δυνάμεως κυρίου νυνὶ παραγέγονα. Καὶ Ἰησοῦς ἔπεσεν ἐπὶ πρόσωπον ἐπὶ τὴν γῆν καὶ εἶπεν αὐτῷ, δέσποτα, τί προστάσσεις τῷ σῷ οἰκέτῃ; καὶ εἶπεν ὁ ἀρχιστράτηγος κυρίου πρὸς Ἰησοῦν, λῦσον τὸ ὑπόδημα ἐκ τῶν ποδῶν σου· ὁ γὰρ τόπος, ἐν ᾧ σὺ ἕστηκας, τόπος ἅγιός ἐστιν." 13. Ἔνθα καὶ ἐπιστήσεις ἀπὸ τῶν αὐτῶν ῥημάτων ὅτι μὴ ἕτερος οὗτος εἴη τοῦ καὶ Μωυσεῖ κεχρηματικότος, ὅτι δὴ αὐτοῖς ῥήμασι καὶ ἐπὶ τῷδέ φησιν ἡ γραφή "ὡς δὲ εἶδε κύριος ὅτι προσά-

γει ἰδεῖν, ἐκάλεσεν αὐτὸν κύριος ἐκ τοῦ βάτου λέγων, Μωυσῆ Μωυσῆ· ὁ δὲ εἶπε τί ἐστι; καὶ εἶπε, μὴ ἐγγίσῃς ὧδε· λῦσον τὸ ὑπόδημα ἐκ τῶν ποδῶν σου· ὁ γὰρ τόπος, ἐν ᾧ σὺ ἕστηκας ἐπ' αὐτοῦ, γῆ ἁγία ἐστί. Καὶ εἶπεν αὐτῷ, ἐγώ εἰμι ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς Ἀβραὰμ καὶ Θεὸς Ἰσαὰκ καὶ Θεὸς Ἰακώβ." 14. Καὶ ὅτι γέ ἐστιν οὐσία τις προκόσμιος ζῶσα καὶ ὑφεστῶσα, ἡ τῷ πατρὶ καὶ Θεῷ τῶν ὅλων εἰς τὴν τῶν γενητῶν ἁπάντων δημιουργίαν ὑπηρετησαμένη, λόγος Θεοῦ καὶ σοφία χρηματίζουσα, πρὸς ταῖς τεθειμέναις ἀποδείξεσιν ἔτι καὶ αὐτῆς ἐξ ἰδίου προσώπου τῆς σοφίας ἐπακοῦσαι πάρεστι, διὰ Σολομῶνος λευκότατα ὧδέ πως τὰ περὶ ἑαυτῆς μυσταγωγούσης "ἐγὼ ἡ σοφία κατεσκήνωσα βουλὴν καὶ γνῶσιν, καὶ ἔννοιαν ἐγὼ ἐπεκαλεσάμην· δι' ἐμοῦ βασιλεῖς βασιλεύουσι, καὶ οἱ δυνάσται γράφουσι δικαιοσύνην· δι' ἐμοῦ μεγιστᾶνες μεγαλύνονται, καὶ τύραννοι δι' ἐμοῦ κρατοῦσι γῆς." 15. Οἷς ἐπιλέγει "κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ, πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με ἐν ἀρχῇ, πρὸ τοῦ τὴν γῆν ποιῆσαι, πρὸ τοῦ προελθεῖν τὰς πηγὰς τῶν ὑδάτων, πρὸ τοῦ ὄρη ἑδρασθῆναι, πρὸ δὲ πάντων βουνῶν γεννᾷ με. Ἡνίκα ἡτοίμαζε τὸν οὐρανὸν, συμπαρήμην αὐτῷ, καὶ ὡς ἀσφαλεῖς ἐτίθει πηγὰς τῆς ὑπ' οὐρανὸν, ἤμην παρ' αὐτῷ ἁρμόζουσα. Ἐγὼ ἤμην ᾗ προσέχαιρε, καθ' ἡμέραν δὲ ἡὐφραινόμην ἐνώπιον αὐτοῦ ἐν παντὶ καιρῷ, ὅτε ἡὐφραίνετο τὴν οἰκουμένην συντελέσας." 16. Ὅτι μὲν οὖν προῆν, καὶ τισὶν εἰ καὶ μὴ τοῖς πᾶσιν ὁ θεῖος λόγος ἐπεφαίνετο, ταῦθ' ἡμῖν ὡς ἐν βραχέσιν εἰρήσθω.

17. Τί δὴ οὖν οὐχὶ καθάπερ τανῦν, καὶ πάλαι πρότερον εἰς πάντας ἀνθρώπους καὶ πᾶσιν ἔθνεσιν ἐκηρύττετο, ὧδε

ἂν γένοιτο πρόδηλον. Οὐκ ἦν πω χωρεῖν οἷός τε τὴν τοῦ Χριστοῦ πάνσοφον καὶ πανάρετον διδασκαλίαν ὁ πάλαι τῶν ἀνθρώπων βίος. 18. Εὐθὺς μὲν γὰρ ἐν ἀρχῇ μετὰ τὴν πρώτην ἐν μακαρίοις ζωὴν ὁ πρῶτος ἄνθρωπος, ἧττον τῆς θείας ἐντολῆς φροντίσας, εἰς τουτονὶ τὸν θνητὸν καὶ ἐπίκηρον βίον καταπέπτωκε, καὶ τὴν ἐπάρατον ταυτηνὶ γῆν τῆς πάλαι ἐνθέου τρυφῆς ἀντικατηλλάξατο, οἵ τε ἀπὸ τούτου τὴν καθ' ἡμᾶς σύμπασαν πληρώσαντες, πολὺ χείρους ἀναφανέντες ἐκτὸς ἑνός που καὶ δευτέρου, θηριώδη τινὰ τρόπον καὶ βίον ἀβίωτον ἐπανῄρηντο· 19. ἀλλὰ καὶ οὔτε πόλιν οὔτε πολιτείαν, οὐ τέχνας, οὐκ ἐπιστήμας ἐπὶ νοῦν ἐβάλλοντο, νόμων τε καὶ δικαιωμάτων καὶ προσέτι ἀρετῆς καὶ φιλοσοφίας οὐδὲ ὀνόματος μετεῖχον, νομάδες δὲ ἐπ' ἐρημίαις οἷά τινες ἄγριοι καὶ ἀπηνεῖς διῆγον, τοὺς μὲν ἐκ φύσεως προσήκοντας λογισμοὺς, τά τε λογικὰ καὶ ἥμερα τῆς ἀνθρώπων ψυχῆς σπέρματα αὐτοπροαιρέτου κακίας ὑπερβολῇ διαφθείροντες, ἀνοσιουργίαις δὲ πάσαις ὅλους σφᾶς ἐκδεδωκότες, ὡς τοτὲ μὲν ἀλληλοφθορεῖν, τοτὲ δὲ ἀλληλοκτονεῖν, ἄλλοτε δὲ ἀνθρωποβορεῖν, θεομαχίας τε καὶ τὰς παρὰ τοῖς πᾶσι βοωμένας γιγαντομαχίας ἐπιτολμᾶν, καὶ γῆν μὲν ἐπιτειχίζειν οὐρανῷ διανοεῖσθαι, μανίᾳ δὲ φρονήματος ἐκτόπου αὐτὸν τὸν ἐπὶ πάντων θεὸν πολεμεῖν παρασκευάζεσθαι. 20. Ἐφ' οἷς τοῦτον ἑαυτοὺς ἄγουσι τὸν τρόπον κατακλυσμοῖς αὐτοὺς καὶ πυρπολήσεσιν ὥσπερ ἀγρίαν ὕλην κατὰ πάσης τῆς γῆς κεχυμένην θεὸς ὁ πάντων ἔφορος μετῄει, λιμοῖς τε συνεχέσι καὶ λοιμοῖς, πολέμοις τε αὖ καὶ κεραυνῶν βολαῖς ἄνωθεν αὐτοὺς ὑπετέμνετο, ὥσπερ τινὰ δεινὴν καὶ χαλεπωτάτην νόσον ψυχῶν πικροτέροις ἀνέχων τοῖς κολαστηρίοις. 21. Τότε μὲν οὖν, ὅτε δὴ πολὺς ἦν

ἐπικεχυμένος ὀλίγου δεῖν κατὰ πάντων ὁ τῆς κακίας κόρος, οἷα μέθης δεινῆς τὰς ἁπάντων σχεδὸν ἀνθρώπων ἐπισκιαζούσης καὶ ἐπισκοτούσης ψυχὰς, ἡ πρωτόγονος καὶ πρωτόκτιστος τοῦ θεοῦ σοφία καὶ αὐτὸς ὁ προὼν λόγος φιλανθρωπίας ὑπερβολῇ τοτὲ μὲν δι' ὀπτασίας ἀγγέλων τοῖς ὑποβεβηκόσι, τοτὲ δὲ καὶ δι' ἑαυτοῦ οἷα θεοῦ δύναμις σωτήριος ἑνί που καὶ δευτέρῳ τῶν πάλαι θεοφιλῶν ἀνδρῶν, οὐκ ἄλλως ἢ δι' ἀνθρώπου μορφῆς, ὅτι μηδ' ἑτέρως ἦν δυνατὸν, αὐτοῖς ὑπεφαίνετο. 22. Ὡς δ' ἤδη διὰ τούτων τὰ θεοσεβείας σπέρματα εἰς πλῆθος ἀνδρῶν καταβέβλητο, ὅλον τε τὸ ἔθνος ἐπὶ τῇ θεοσεβείᾳ προσανέχον ἀνέκαθεν ἐξ Ἑβραίων ὑπέστη τοῦτο, τούτοις μὲν ὡσανεὶ πλήθεσιν ἔτι ταῖς παλαιαῖς ἀγωγαῖς ἐκδεδιητημένοις διὰ τοῦ προφήτου Μωυσέως εἰκόνας καὶ σύμβολα σαββάτου τινὸς μυστικοῦ καὶ περιτομῆς, ἑτέρων τε νοητῶν θεωρημάτων εἰσαγωγὰς, ἀλλ' οὐκ αὐτὰς, ἐναργεῖς παρεδίδου τὰς μυσταγωγίας. 23. Ὡς δὲ τῆς παρὰ τούτοις νομοθεσίας βοωμένης, καὶ πνοῆς δίκην εὐώδους εἰς ἅπαντας ἀνθρώπους διαδιδομένης, ἤδη τότε ἐξ αὐτῶν καὶ τοῖς πλείοσι τῶν ἐθνῶν διὰ τῶν πανταχόσε νομοθετῶν τε καὶ φιλοσόφων ἡμέρωτο τὰ φρονήματα, τῆς ἀγρίας καὶ ἀπηνοῦς θηριωδίας ἐπὶ τὸ πρᾶον μεταβεβλημένης, ὡς καὶ εἰρήνην βαθεῖαν φιλίας τε καὶ ἐπιμιξίας πρὸς ἀλλήλους ἔχειν, τηνικαῦτα πᾶσι δὴ λοιπὸν ἀνθρώποις καὶ τοῖς ἀνὰ τὴν οἰκουμένην ἔθνεσιν, ὡσὰν προωφελημένοις καὶ ἤδη τυγχάνουσιν ἐπιτηδείοις πρὸς παραδοχὴν τῆς τοῦ πατρὸς γνώσεως, ὁ αὐτὸς δὴ πάλιν ἐκεῖνος ὁ τῶν ἀρρήτων διδάσκαλος, ὁ ἐν πᾶσιν ἀγαθοῖς τοῦ πατρὸς ὑπουργὸς, ὁ θεῖος καὶ οὐράνιος τοῦ θεοῦ λόγος, δι' ἀνθρώπου κατὰ μηδὲν σώματος οὐσίᾳ τὴν ἡμετέραν φύσιν διαλλάττοντος,

ἀρχομένης τῆς Ῥωμαίων βασιλείας ἐπιφανεὶς, τοιαῦτα ἔδρασέ τε καὶ ἔπαθεν, οἷα ταῖς προφητείαις ἀκόλουθα ἦν, ἄνθρωπον ὁμοῦ καὶ θεὸν ἐπιδημήσειν τῷ βίῳ παραδόξων ἔργων ποιητὴν, καὶ τοῖς πᾶσιν ἔθνεσι διδάσκαλον τῆς τοῦ πατρὸς εὐσεβείας ἀναδειχθήσεσθαι, τό τε παράδοξον αὐτοῦ τῆς γενέσεως καὶ τὴν καινὴν διδασκαλίαν καὶ τῶν ἔργων τὰ θαυμάσια, ἐπί τε τούτοις τοῦ θανάτου τὸν τρόπον, τήν τε ἐκ νεκρῶν ἀνάστασιν, καὶ τὴν ἐπὶ πᾶσιν εἰς οὐρανοὺς ἔνθεον ἀποκατάστασιν αὐτοῦ προκηρυττούσαις. 24. Τὴν γοῦν ἐπὶ τέλει βασιλείαν αὐτοῦ Δανιὴλ ὁ προφήτης συνορῶν θείῳ πνεύματι ὧδέ πως ἐθεοφορεῖτο, ἀνθρωπινώτερον τὴν θεοπτίαν ὑπογράφων. "Ἐθεώρουν γὰρ" φησὶν "ἕως οὗ θρόνοι ἐτέθησαν, καὶ παλαιὸς ἡμερῶν ἐκάθητο. Καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιὼν, καὶ ἡ θρὶξ τῆς κεφαλῆς αὐτοῦ ὡσεὶ ἔριον καθαρὸν, ὁ θρόνος αὐτοῦ φλὸξ πυρὸς, οἱ τροχοὶ αὐτοῦ πῦρ φλέγον. Ποταμὸς πυρὸς εἵλκεν ἔμπροσθεν αὐτοῦ. Χίλιαι χιλιάδες ἐλειτούργουν αὐτῷ, καὶ μύριαι μυριάδες παρειστήκεισαν ἔμπροσθεν αὐτοῦ. Κριτήριον ἐκάθισε καὶ βίβλοι ἠνεῴχθησαν." 25. Καὶ ἑξῆς "ἐθεώρουν" φησὶ "καὶ ἰδοὺ μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ ὡσεὶ υἱὸς ἀνθρώπου ἐρχόμενος, καὶ ἕως τοῦ παλαιοῦ τῶν ἡμερῶν ἔφθασε, καὶ ἐνώπιον αὐτοῦ προσηνέχθη· καὶ αὐτῷ ἐδόθη ἡ ἀρχὴ καὶ ἡ τιμὴ καὶ ἡ βασιλεία, καὶ πάντες οἱ λαοὶ, φυλαὶ, γλῶσσαι αὐτῷ δολεύουσιν. Ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος, ἥτις οὐ παρελεύσεται. Καὶ ἡ βασιλεία αὐτοῦ οὐ διαφθαρήσεται." 26. Ταῦτα δὲ σαφῶς οὐκ ἐφ' ἕτερον, ἀλλ' ἐπὶ τὸν ἡμέτερον σωτῆρα, τὸν ἐν ἀρχῇ πρὸς τὸν θεὸν θεὸν λόγον ἀναφέροιτο ἂν, υἱὸν ἀνθρώπου διὰ τὴν ὑστάτην ἐνανθρώπησιν αὐτοῦ χρηματίζοντα.

27. Ἀλλὰ γὰρ ἐν οἰκείοις ὑπομνήμασι τὰς περὶ τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ προφητικὰς ἐκλογὰς συναγαγόντες, ἀποδεικτικώτερόν τε τὰ περὶ αὐτοῦ δηλούμενα ἐν ἑτέροις συστήσαντες, τοῖς εἰρημένοις ἐπὶ τοῦ παρόντος ἀρκεσθησόμεθα.

III. [Nic. H. E. I, 4.] 1. Ὅτι δὲ καὶ αὐτὸ τοὔνομα τοῦ τε Ἰησοῦ καὶ δὴ καὶ τὸ τοῦ Χριστοῦ παρ' αὐτοῖς τοῖς πάλαι θεοφιλέσι προφήταις τετίμητο ἤδη καιρὸς ἀποδεικνύναι. 2. Σεπτὸν ὡς ἔνι μάλιστα καὶ ἔνδοξον τὸ Χριστοῦ ὄνομα πρῶτος αὐτὸς γνωρίσας Μωυσῆς, τύπους οὐρανίων καὶ σύμβολα μυστηριώδεις τε εἰκόνας ἀκολούθως χρησμῷ φήσαντι αὐτῷ "ὅρα, ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει" παραδιδοὺς, ἀρχιερέα θεοῦ, ὡς ἐνῆν μάλιστα δυνατὸν, ἄνθρωπον ἐπιφημίσας, τοῦτον Χριστὸν ἀναγορεύει. Καὶ ταύτῃ γε τῇ κατὰ τὴν ἀρχιερωσύνην ἀξίᾳ, πᾶσαν ὑπερβαλλούσῃ παρ' αὐτῷ τὴν ἐν ἀνθρώποις προεδρίαν, ἐπὶ τιμῇ καὶ δόξῃ τὸ τοῦ Χριστοῦ περιτίθησιν ὄνομα. Οὕτως ἄρα τὸν Χριστὸν θεῖόν τι χρῆμα ἠπίστατο. 3. Ὁ δ' αὐτὸς καὶ τὴν τοῦ Ἰησοῦ προσηγορίαν εὖ μάλα πνεύματι θείῳ προϊδὼν πάλιν τινὸς ἐξαιρέτου προνομίας καὶ ταύτην ἀξιοῖ. Οὔποτε γοῦν πρότερον ἐκφωνηθὲν εἰς ἀνθρώπους πρὶν ἢ Μωυσέα γνωσθῆναι τὸ τοῦ Ἰησοῦ πρόσρημα τούτῳ Μωυσῆς πρώτῳ καὶ μόνῳ περιτίθησιν, ὃν κατὰ τύπον αὖθις καὶ σύμβολον ἔγνω μετὰ τὴν αὐτοῦ τελευτὴν διαδεξόμενον τὴν κατὰ πάντων ἀρχήν. 4. Οὐ πρότερον γοῦν τὸν αὐτοῦ διάδοχον τῇ τοῦ Ἰησοῦ κεχρημένον προσηγορίᾳ, ὀνόματι δὲ ἑτέρῳ τῷ Αὐσῇ, ὅπερ οἱ γεννήσαντες αὐτῷ τέθειντο, καλούμενον, Ἰησοῦν αὐτὸς ἀναγορεύει, γέρας ὥσπερ τίμιον παντὸς

πολὺ μεῖζον βασιλικοῦ διαδήματος τοὔνομα αὐτῷ δωρούμενος, ὅτι δὴ καὶ αὐτὸς ὁ τοῦ Ναυῆ Ἰησοῦς τοῦ σωτῆρος ἡμῶν τὴν εἰκόνα ἔφερε, τοῦ μόνου μετὰ Μωυσέα καὶ τὸ συμπέρασμα τῆς δι' ἐκείνου παραδοθείσης συμβολικῆς λατρείας, τῆς ἀληθοῦς καὶ καθαρωτάτης εὐσεβείας τὴν ἀρχὴν διαδεξαμένου. 5. Καὶ Μωυσῆς μὲν ταύτῃ πη δυσὶ τοῖς κατ' αὐτὸν ἀρετῇ καὶ δόξῃ παρὰ πάντα τὸν λαὸν προφέρουσιν ἀνθρώποις, τῷ μὲν ἀρχιερεῖ, τῷ δὲ μετ' αὐτὸν ἡγησομένῳ, τὴν τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ προσηγορίαν ἐπὶ τιμῇ τῇ μεγίστῃ περιτέθειται. 6. Σαφῶς δὲ καὶ οἱ μετὰ ταῦτα προφῆται ὀνομαστὶ τὸν Χριστὸν προαναφωνοῦσιν, ὁμοῦ τὴν μέλλουσαν ἔσεσθαι κατ' αὐτοῦ συσκευὴν τοῦ Ἰουδαίων λαοῦ, ὁμοῦ δὲ καὶ τὴν τῶν ἐθνῶν δι' αὐτοῦ κλῆσιν προμαρτυρόμενοι, τοτὲ μὲν ὧδέ πως Ἱερεμίας λέγων "πνεῦμα πρὸ προσώπου ἡμῶν Χριστὸς κύριος συνελήφθη ἐν ταῖς διαφθοραῖς αὐτῶν, οὗ εἴπαμεν ἐν τῇ σκιᾷ αὐτοῦ ζησόμεθα ἐν τοῖς ἔθνεσι," τοτὲ δὲ ἀμηχανῶν Δαβὶδ, διὰ τούτων "ἵνα τί ἐφρύαξαν ἔθνη καὶ λαοὶ ἐμελέτησαν κενά; παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ, κατὰ τοῦ κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ." Οἷς ἑξῆς ἐπιλέγει ἐξ αὐτοῦ δὴ προσώπου τοῦ Χριστοῦ "κύριος εἶπε πρός με, υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε. Αἴτησαι παρ' ἐμοῦ καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου, καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς." 7. Οὐ μόνους δὲ ἄρα τοὺς ἀρχιερωσύνῃ τετιμημένους, ἐλαίῳ σκευαστῷ τοῦ συμβόλου χριομένους ἕνεκα, τὸ τοῦ Χριστοῦ κατεκόσμει παρ' Ἑβραίοις ὄνομα, ἀλλὰ καὶ τοὺς βασιλέας, οὓς καὶ αὐτοὺς νεύματι θείῳ προφῆται χρίοντες εἰκονικούς τινας Χριστοὺς ἀπειργάζοντο, "ὅτι δὴ

καὶ αὐτοὶ τῆς τοῦ μόνου καὶ ἀληθοῦς Χριστοῦ τοῦ κατὰ πάντων βασιλεύοντος θείου λόγου βασιλικῆς καὶ ἀρχικῆς ἐξουσίας τοὺς τύπους δι' ἑαυτῶν ἔφερον. 8. Ἤδη δὲ καὶ αὐτῶν τῶν προφητῶν τινὰς διὰ χρίσματος Χριστοὺς ἐν τύπῳ γεγονέναι παρειλήφαμεν, ὡς τούτους ἅπαντας τὴν ἐπὶ τὸν ἀληθῆ Χριστὸν, τὸν ἔνθεον καὶ οὐράνιον λόγον, ἀναφορὰν ἔχειν, μόνον ἀρχιερέα τῶν ὅλων καὶ μόνον ἁπάσης κτίσεως βασιλέα καὶ μόνον προφητῶν ἀρχιπροφήτην τοῦ πατρὸς τυγχάνοντα. 9. Τούτου δ' ἀπόδειξις τὸ μηδένα πω τῶν πάλαι διὰ τοῦ συμβόλου κεχρισμένων, μήτε ἱερέων μήτε βασιλέων μήτε μὴν προφητῶν, τοσαύτην ἀρετῆς ἐνθέου δύναμιν κτήσασθαι, ὅσην ὁ σωτὴρ καὶ κύριος ἡμῶν Ἰησοῦς ὁ μόνος καὶ ἀληθινὸς Χριστὸς ἐπιδέδεικται. 10. Οὐδείς γέ τοι ἐκείνων καίπερ ἀξιώματι καὶ τιμῇ ἐπὶ πλείσταις ὅσαις γενεαῖς παρὰ τοῖς οἰκείοις διαλαμψάντων τοὺς ὑπηκόους πώποτε ἐκ τῆς περὶ αὐτοὺς εἰκονικῆς τοῦ Χριστοῦ προσρήσεως Χριστιανοὺς ἐπεφήμισεν· ἀλλ' οὐδὲ σεβάσμιός τινι τούτων πρὸς τῶν ὑπηκόων ὑπῆρξε τιμή· ἀλλ' οὐδὲ μετὰ τὴν τελευτὴν τοσαύτη διάθεσις, ὡς καὶ ὑπεραποθνήσκειν ἑτοίμως ἔχειν τοῦ τιμωμένου· ἀλλ' οὐδὲ πάντων τῶν ἀνὰ τὴν οἰκουμένην ἐθνῶν περί τινα τῶν τότε τοσαύτη γέγονε κίνησις, ἐπεὶ μηδὲ τοσοῦτον ἐν ἐκείνοις ἡ τοῦ συμβόλου δύναμις οἵα τε ἦν ἐνεργεῖν, ὅσον ἡ τῆς ἀληθείας παράστασις διὰ τοῦ σωτῆρος ἡμῶν ἐνδεικνυμένη· 11. Ὃς οὔτε σύμβολα καὶ τύπους ἀρχιερωσύνης παρά του λαβὼν, ἀλλ' οὐδὲ γένος τὸ περὶ σῶμα ἐξ ἱερωμένων κατάγων, οὐδ' ἀνδρῶν δορυφορίαις ἐπὶ βασιλείαν προαχθεὶς, οὐδὲ μὴν προφήτης ὁμοίως τοῖς πάλαι γενόμενος, οὐδ' ἀξίας ὅλως ἤ τινος παρὰ Ἰουδαίοις τυχὼν προεδρίας, ὅμως τοῖς πᾶσιν

εἰ καὶ μὴ τοῖς συμβόλοις, ἀλλ' αὐτῇ γε τῇ ἀληθείᾳ παρὰ τοῦ πατρὸς κεκόσμητο. 12. Οὐχ ὁμοίων δ' οὖν οἷς προειρήκαμεν τυχὼν, πάντων ἐκείνων καὶ Χριστὸς μᾶλλον ἀνηγόρευται. Καὶ ὡσὰν μόνος καὶ ἀληθὴς αὐτὸς ὢν ὁ Χριστὸς τοῦ Θεοῦ Χριστιανῶν τὸν πάντα κόσμον τῆς ὄντως σεμνῆς καὶ ἱερᾶς αὐτοῦ προσηγορίας κατέπλησεν, οὐκέτι τύπους οὐδὲ εἰκόνας, ἀλλ' αὐτὰς γυμνὰς ἀρετὰς καὶ βίον οὐράνιον αὐτοῖς ἀληθείας δόγμασι τοῖς θιασώταις παραδούς. 13. Τό τε χρῖσμα, οὐ τὸ διὰ σωμάτων σκευαστὸν, ἀλλ' αὐτὸ δὴ πνεύματι θείῳ τὸ θεοπρεπὲς, μετοχῇ τῆς ἀγεννήτου καὶ πατρικῆς θεότητος ἀπειλήφει. Ὅ καὶ αὐτὸ πάλιν Ἡσαΐας διδάσκει, ὡσὰν ἐξ αὐτοῦ Χριστοῦ ὧδέ πως ἀναβοῶν "πνεῦμα κυρίου ἐπ' ἐμὲ, οὗ εἵνεκεν ἔχρισέ με, εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέ με, κηρῦξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν." 14. Καὶ οὐ μόνος γε Ἡσαΐας, ἀλλὰ καὶ Δαβὶδ εἰς τὸ αὐτοῦ πρόσωπον ἀναφωνεῖ λέγων "ὁ θρόνος σου, Θεὸς, εἰς τὸν αἰῶνα τοῦ αἰῶνος, ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου. Ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ σε ὁ Θεὸς ὁ Θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου." Ἐν οἷς ὁ λόγος ἐν μὲν τῷ πρώτῳ στίχῳ Θεὸν αὐτὸν ἐπιφημίζει, ἐν δὲ τῷ δευτέρῳ σκήπτρῳ βασιλικῷ τιμᾷ. 15. Εἶθ' ἑξῆς ὑποβὰς μετὰ τὴν ἔνθεον καὶ βασιλικὴν δύναμιν τρίτῃ τάξει Χριστὸν αὐτὸν γεγονότα ἐλαίῳ, οὐ τῷ ἐξ ὕλης σωμάτων, ἀλλὰ τῷ ἐνθέῳ τῆς ἀγαλλιάσεως ἠλειμμένον παρίστησι, παρὸ καὶ τὸ ἐξαίρετον αὐτοῦ καὶ πολὺ κρεῖττον καὶ διάφορον τῶν πάλαι διὰ τῶν εἰκόνων σωματικώτερον κεχρισμένων ὑποσημαίνει. 16. Καὶ ἀλλαχοῦ δὲ ὁ αὐτὸς ὧδέ πως τὰ περὶ αὐτοῦ δηλοῖ λέγων

"εἶπεν ὁ κύριος τῷ κυρίῳ μου, κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου," καὶ "ἐκ γαστρὸς πρὸ ἑωσφόρου ἐγέννησά σε. Ὤμοσε κύριος καὶ οὐ μεταμεληθήσεται· σὺ εἶ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ." 17. Οὗτος δὲ εἰσάγεται ἐν τοῖς ἱεροῖς λόγοις ὁ Μελχισεδὲκ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου, οὐκ ἐν σκευαστῷ τινι χρίσματι ἀναδεδειγμένος, ἀλλ' οὐδὲ διαδοχῇ γένους προσήκων τῇ καθ' Ἑβραίους ἱερωσύνῃ. Διὸ κατὰ τὴν αὐτοῦ τάξιν, ἀλλ' οὐ κατὰ τὴν τῶν ἄλλων σύμβολα καὶ τύπους ἀνειληφότων Χριστὸς καὶ ἱερεὺς μεθ' ὅρκου παραλήψεως ὁ σωτὴρ ἡμῶν ἀνηγόρευται. 18. Ὅθεν οὐδὲ σωματικῶς παρὰ Ἰουδαίοις χρισθέντα αὐτὸν ἡ ἱστορία παραδίδωσιν, ἀλλ' οὐδ' ἐκ φυλῆς τῶν ἱερωμένων γενόμενον, ἐξ αὐτοῦ δὲ τοῦ θεοῦ πρὸ ἑωσφόρου μὲν, τουτέστι πρὸ τῆς τοῦ κόσμου συστάσεως οὐσιωμένον, ἀθάνατον δὲ καὶ ἀγήρω τὴν ἱερωσύνην εἰς τὸν ἄπειρον αἰῶνα διακατέχοντα. 19. Τῆς δ' εἰς αὐτὸν γενομένης ἀσωμάτου καὶ ἐνθέου χρίσεως μέγα καὶ ἐναργὲς τεκμήριον τὸ μόνον αὐτὸν ἐξ ἁπάντων τῶν πώποτε εἰσέτι καὶ νῦν παρὰ πᾶσιν ἀνθρώποις καθ' ὅλου τοῦ κόσμου Χριστὸν ἐπιφημίζεσθαι, ὁμολογεῖσθαί τε καὶ μαρτυρεῖσθαι πρὸς ἁπάντων ἐπὶ τῇ προσηγορίᾳ, παρά τε Ἕλλησι καὶ βαρβάροις μνημονεύεσθαι, καὶ εἰσέτι καὶ νῦν παρὰ τοῖς ἀνὰ τὴν οἰκουμένην αὐτοῦ θιασώταις τιμᾶσθαι μὲν ὡς βασιλέα, θαυμάζεσθαι δὲ ὑπὲρ προφήτην, δοξάζεσθαί τε ὡσὰν ἀληθῆ καὶ μόνον θεοῦ ἀρχιερέα, καὶ ἐπὶ πᾶσι τούτοις οἷα θεοῦ λόγον προόντα καὶ πρὸ αἰώνων ἁπάντων οὐσιωμένον, τὴν σεβάσμιον τιμὴν παρὰ τοῦ πατρὸς ὑπειληφότα, καὶ προσκυνεῖσθαι ὡσὰν θεόν. 20. Τό γε μὴν ἁπάντων παραδοξότατον, ὅτι μὴ φωναῖς αὐτὸ μόνον

καὶ ῥημάτων ψόφοις αὐτὸν γεραίρομεν οἱ καθωσιωμένοι αὐτῷ, ἀλλὰ καὶ πάσῃ διαθέσει ψυχῆς, ὡς καὶ αὐτῆς προτιμᾶν τῆς ἑαυτῶν ζωῆς τὴν εἰς αὐτὸν μαρτυρίαν.

IV. [Nic. H.E. I,5.] 1. Ταῦτα μὲν οὖν ἀναγκαίως πρὸ τῆς ἱστορίας ἐνταῦθά μοι κείσθω, ὡς ἂν μὴ νεώτερόν τις εἶναι νομίσειε τὸν σωτῆρα καί κύριον ἡμῶν Ἰησοῦν τὸν Χριστὸν διὰ τοὺς τῆς ἐνσάρκου πολιτείας αὐτοῦ χρόνους. Ἵνα δὲ μηδὲ τὴν διδασκαλίαν αὐτοῦ νέαν εἶναι καὶ ξένην, ὡσὰν ὑπὸ νέου καὶ μηδὲν τῶν λοιπῶν διαφέροντος ἀνθρώπου συστᾶσάν τις ὑπονοήσειε, φέρε βραχέα καὶ περὶ τούτου διαλάβωμεν. 2. Ἄρτι μὲν ὁμολογουμένως τῆς τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ παρουσίας νεωστὶ πᾶσιν ἀνθρώποις ἐπιλαμψάσης, νέον ὁμολογουμένως ἔθνος οὐ μικρὸν οὐδ' ἐπὶ γωνίας ποι γῆς ἱδρυμένον, ἀλλὰ καὶ πάντων τῶν ἐθνῶν πολυανθρωπότατόν τε καὶ θεοσεβέστατον, ταύτῃ τε ἀνώλεθρον καὶ ἀήττητον, ᾗ καὶ εἰς ἀεὶ τῆς παρὰ θεοῦ βοηθείας τυγχάνει, χρόνων προθεσμίαις ἀρρήτοις ἀθρόως οὕτως ἀναπέφηνε, τὸ παρὰ τοῖς πᾶσι τῇ τοῦ Χριστοῦ προσηγορίᾳ τετιμημένον. 3. Τοῦτο καὶ προφητῶν κατεπλάγη τις θείου πνεύματος ὀφθαλμῷ τὸ μέλλον ἔσεσθαι προθεωρήσας, ὡς καὶ τάδε ἀναφθέγξασθαι "τίς ἤκουσε τοιαῦτα, καὶ τίς ἐλάλησεν οὕτως; εἰ ὤδινε γῆ ἐν μιᾷ ἡμέρᾳ, καὶ εἰ ἐτέχθη ἔθνος εἰσάπαξ." Ὑποσημαίνει δέ πως καὶ τὴν μέλλουσαν ὁ αὐτὸς προσηγορίαν λέγων "τοῖς δὲ δουλεύουσί μοι κληθήσεται ὄνομα καινὸν, ὃ εὐλογηθήσεται ἐπὶ τῆς γῆς." 4. Ἀλλ' εἰ καὶ νέοι σαφῶς ἡμεῖς, καὶ τοῦτο καινὸν ὄντως ὄνομα τὸ Χριστιανῶν ἀρτίως παρὰ πᾶσιν ἔθνεσι γνωρίζεται, ὁ βίος δ' οὖν ὅμως καὶ τῆς ἀγωγῆς ὁ τρόπος αὐτοῖς εὐσεβείας δόγμασιν ὅτι μὴ ἔναγχος ὑφ' ἡμῶν ἐπιπέπλασται, ἐκ

πρώτης δὲ ὡς εἰπεῖν ἀνθρωπογονίας φυσικαῖς ἐννοίαις τῶν πάλαι θεοφιλῶν ἀνδρῶν κατωρθοῦτο, ὧδέ πως ἐπιδείξομεν. 5. Οὐ νέον, ἀλλὰ καὶ παρὰ πᾶσιν ἀνθρώποις ἀρχαιότητι τετιμημένον ἔθνος, τοῖς πᾶσι καὶ αὐτὸ γνώριμον, τὸ Ἑβραίων τυγχάνει. Λόγοι δὴ παρὰ τούτῳ καὶ γράμματα παλαιοὺς ἄνδρας περιέχουσι, σπανίους μὲν καὶ ἀριθμῷ βραχεῖς, ἀλλ' ὅμως εὐσεβείᾳ καὶ δικαιοσύνῃ καὶ πάσῃ τῇ λοιπῇ διενεγκόντας ἀρετῇ, πρὸ μέν γε τοῦ κατακλυσμοῦ διαφόρους, μετὰ δὲ καὶ τοῦτον ἑτέρους τῶν τε τοῦ Νῶε παίδων καὶ ἀπογόνων, ἀτὰρ καὶ τὸν Ἀβραὰμ, ὃν ἀρχηγὸν καὶ προπάτορα σφῶν αὐτῶν παῖδες Ἑβραίων αὐχοῦσι. 6. Πάντας δὴ ἐκείνους ἐπὶ δικαιοσύνῃ μεμαρτυρημένους, ἐξ αὐτοῦ Ἀβραὰμ ἐπὶ τὸν πρῶτον ἀνιοῦσιν ἄνθρωπον, ἔργῳ Χριστιανοὺς εἰ καὶ μὴ ὀνόματι προσειπών τις οὐκ ἂν ἐκτὸς βάλοι τῆς ἀληθείας. 7. Ὁ γάρ τοι δηλοῦν ἐθέλει τοὔνομα τὸ Χριστιανοῦ, ἄνδρα διὰ τῆς τοῦ Χριστοῦ γνώσεως καὶ διδασκαλίας, σωφροσύνῃ καὶ δικαιοσύνῃ, καρτερίᾳ τε βίου καὶ ἀρετῆς ἀνδρείᾳ, εὐσεβείας τε ὁμολογίᾳ ἑνὸς καὶ μόνου τοῦ ἐπὶ πάντων θεοῦ διαπρέπειν, τοῦτο πᾶν ἐκείνοις οὐ χεῖρον ἡμῶν ἐσπουδάζετο. 8. Οὔτ' οὖν σώματος αὐτοῖς περιτομῆς ἔμελεν, ὅτι μηδὲ ἡμῖν, οὔτε σαββάτων ἐπιτηρήσεως, ὅτι μηδὲ ἡμῖν· ἀλλ' οὐδὲ τῶν τοιῶνδε τροφῶν παραφυλακῆς, οὐδὲ τῶν ἄλλων διαστολῆς, ὅσα τοῖς μετέπειτα πρῶτος ἁπάντων Μωυσῆς ἀρξάμενος ἐν συμβόλοις τελεῖσθαι παραδέδωκεν, ὅτι μηδὲ νῦν Χριστιανῶν τὰ τοιαῦτα· ἀλλὰ καὶ σαφῶς αὐτὸν ᾔδεσαν τὸν Χριστὸν τοῦ θεοῦ, εἴ γε ὤφθαι μὲν τῷ Ἀβραὰμ, χρηματίσαι δὲ τῷ Ἰσαὰκ, λελαληκέναι δὲ τῷ Ἰακὼβ, Μωυσεῖ τε καὶ τοῖς μετὰ ταῦτα προφήταις ὡμιληκέναι προδέδεικται. 9. Ἔνθεν αὐτοὺς δὴ τοὺς θεοφιλεῖς

ἐκείνους εὕροις ἂν καὶ τῆς τοῦ Χριστοῦ κατηξιωμένους προσωνυμίας, κατὰ τὴν φάσκουσαν περὶ αὐτῶν φωνήν "μὴ ἅψησθε τῶν χριστῶν μου, καὶ ἐν τοῖς προφήταις μου μὴ πονηρεύεσθε." 10. Ὥστε σαφῶς πρώτην ἡγεῖσθαι δεῖν καὶ πάντων παλαιτάτην τε καὶ ἀρχαιοτάτην θεοσεβείας εὕρεσιν, αὐτῶν ἐκείνων δὴ τῶν ἀμφὶ τὸν Ἀβραὰμ θεοφιλῶν ἀνδρῶν, τὴν ἀρτίως διὰ τῆς τοῦ Χριστοῦ διδασκαλίας πᾶσιν ἔθνεσι κατηγγελμένην. 11. Εἰ δὲ δὴ μακρῷ ποθ' ὕστερον χρόνῳ περιτομῆς φασι τὸν Ἀβραὰμ ἐντολὴν εἰληφέναι, ἀλλά γε πρὸ ταύτης δικαιοσύνην διὰ πίστεως μαρτυρηθεὶς ἀνείρηται, ὥδέ πως φάσκοντος τοῦ θείου λόγου "ἐπίστευσε δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην." 12. Καὶ δὴ τοιούτῳ πρὸ τῆς περιτομῆς γεγονότι χρησμὸς ὑπὸ τοῦ φήναντος ἑαυτὸν αὐτῷ θεοῦ (οὗτος δ' ἦν αὐτὸς ὁ Χριστὸς ὁ τοῦ θεοῦ λόγος) περὶ τῶν ἐν τοῖς μετέπειτα χρόνοις τὸν ὅμοιον αὐτῷ δικαιοῦσθαι τρόπον μελλόντων ῥήμασιν αὐτοῖς προεπήγγελται λέγων "καὶ ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς. Καὶ ὡς ὅτι ἔσται εἰς ἔθνος μέγα καὶ πολύ. Καὶ ἐνευλογηθήσονται ἐν αὐτῷ πάντα τὰ ἔθνη τῆς γῆς." 13. Τούτῳ δὲ καὶ ἐπιστῆσαι εἰς ἡμᾶς ἐκπεπληρωμένῳ πάρεστι. Πίστει μὲν γὰρ ἐκεῖνος τῇ εἰς τὸν ὀφθέντα αὐτῷ τοῦ θεοῦ λόγον τὸν Χριστὸν δεδικαίωτο, πατρῷας μὲν ἀποστὰς δεισιδαιμονίας καὶ πλάνης βίου προτέρας, ἕνα δὲ τὸν ἐπὶ πάντων ὁμολογήσας θεὸν, καὶ τοῦτον ἔργοις ἀρετῆς, οὐχὶ δὲ θρησκείᾳ νόμου τοῦ μετὰ ταῦτα Μωυσέως θεραπεύσας. Τοιούτῳ τε ὄντι εἴρητο ὅτι δὴ πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ πάντα τὰ ἔθνη ἐν αὐτῷ εὐλογηθήσονται. 14. Ἔργοις δὲ λόγων ἐναργεστέροις ἐπὶ τοῦ παρόντος παρὰ μόνοις Χριστιανοῖς καθ' ὅλης τῆς οἰκουμένης ἀσκούμενος

αὐτὸς ἐκεῖνος ὁ τῆς θεοσεβείας τοῦ Ἀβραὰμ ἀναπέφηνε τρόπος. 15. Τί δὴ οὖν λοιπὸν ἐμποδὼν ἂν εἴη, μὴ οὐχὶ ἕνα καὶ τὸν αὐτὸν βίον τε καὶ τρόπον εὐσεβείας ἡμῖν τε τοῖς ἀπὸ Χριστοῦ καὶ τοῖς πρόπαλαι θεοφιλέσιν ὁμολογεῖν; ὥστε μὴ νέαν καὶ ξένην, ἀλλ' εἰ δεῖ φάναι ἀληθεύοντα, πρώτην ὑπάρχειν καὶ μόνην καὶ ἀληθῆ κατόρθωσιν εὐσεβείας τὴν διὰ τῆς τοῦ Χριστοῦ διδασκαλίας παραδοθεῖσαν ἡμῖν ἀποδείκνυσθαι. Καὶ ταῦτα μὲν ὧδε ἐχέτω.

V. [Nic. H. H. I, 6.] 1. Φέρε δὲ ἤδη μετὰ τὴν δέουσαν προκατασκευὴν τῆς προτεθείσης ἡμῖν ἐκκλησιαστικῆς ἱστορίας ἤδη λοιπὸν ἀπὸ τῆς ἐνσάρκου τοῦ σωτῆρος ἡμῶν ἐπιφανείας οἷά τινος ὁδοιπορίας ἐφαψώμεθα, τὸν τοῦ λόγου πατέρα θεὸν καὶ τὸν δηλούμενον αὐτὸν Ἰησοῦν Χριστὸν τὸν σωτῆρα καὶ κύριον ἡμῶν, τὸν οὐράνιον τοῦ θεοῦ λόγον βοηθὸν ἡμῖν καὶ συνεργὸν τῆς κατὰ τὴν διήγησιν ἀληθείας ἐπικαλεσάμενοι. 2. Ἦν δὴ οὖν τοῦτο δεύτερον καὶ τεσσαρακοστὸν ἔτος τῆς Αὐγούστου βασιλείας, Αἰγύπτου δ' ὑποταγῆς καὶ τελευτῆς Ἀντωνίου καὶ Κλεοπάτρας, εἰς ἣν ὑστάτην ἡ κατ' Αἴγυπτον τῶν Πτολεμαίων κατέληξε δυναστεία, ὄγδοον ἔτος καὶ εἰκοστὸν, ὁπηνίκα ὁ σωτὴρ ἡμῶν καὶ κύριος Ἰησοῦς Χριστὸς ἐπὶ τῆς τότε ἀπογραφῆς πρώτης, ἡγεμονεύοντος Κυρινίου τῆς Συρίας, ἀκολούθως ταῖς περὶ αὐτοῦ προφητείαις, ἐν Βηθλεὲμ γεννᾶται τῆς Ἰουδαίας. 3. Ταύτης δὲ τῆς κατὰ Κυρίνιον ἀπογραφῆς καὶ ὁ τῶν παρ' Ἑβραίοις ἐπισημότατος ἱστορικῶν Φλαύιος Ἰώσηπος μνημονεύει, καὶ ἄλλην ἐπισυνάπτων ἱστορίαν περὶ τῆς τῶν Γαλιλαίων κατὰ τοὺς αὐτοὺς ἐπιφυείσης χρόνους αἱρέσεως, ἧς καὶ παρ' ἡμῖν ὁ Λουκᾶς ἐν ταῖς Πράξεσι μνήμην ὧδέ πως λέγων πεποίηται "μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γα-

λιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησε λαὸν ὀπίσω αὐτοῦ, κἀκεῖνος ἀπώλετο, καὶ πάντες ὅσοι ἐπείσθησαν αὐτῷ διεσκορπίσθησαν." 4. Τούτοις δ' οὖν καὶ ὁ δεδηλωμένος ἐν ὀκτωκαιδεκάτῳ τῆς ἀρχαιολογίας συνάδων ταῦτα παρατίθεται κατὰ λέξιν "Κυρίνιος δὲ τῶν εἰς τὴν βουλὴν "συναγομένων ἀνὴρ, τάς τε ἄλλας ἀρχὰς ἐπιτετελεκὼς καὶ "διὰ πασῶν ὁδεύσας ὕπατος γενέσθαι, τά τε ἄλλα ἀξιώματι "μέγας, σὺν ὀλίγοις ἐπὶ Συρίας παρῆν, ὑπὸ Καίσαρος "δικαιοδότης τοῦ ἔθνους ἀπεσταλμένος, καὶ τιμητὴς τῶν "οὐσιῶν γενησόμενος." 5. Καὶ μετὰ βραχέα φησίν "Ἰούδας δὲ Γαυλανίτης ἀνὴρ ἐκ πόλεως ὄνομα Γαμάλας, "Σάδδοκον Φαρισαῖον προσλαβόμενος, ἠπείγετο ἐπὶ ἀπο"στάσει, τήν τε ἀποτίμησιν οὐδὲν ἄλλο ἢ ἄντικρυς δουλείαν "ἐπιφέρειν λέγοντες, καὶ τῆς ἐλευθερίας ἐπ' ἀντιλήψει παρα"καλοῦντες τὸ ἔθνος." 6. Καὶ ἐν τῇ δευτέρᾳ δὲ τῶν ἱστοριῶν τοῦ Ἰουδαϊκοῦ πολέμου περὶ τοῦ αὐτοῦ ταῦτα γράφει "ἐπὶ τούτοις τις ἀνὴρ Γαλιλαῖος Ἰούδας ὄνομα εἰς ἀπο"στασίαν ἐνῆγε τοὺς ἐπιχωρίους, κακίζων, εἰ φόρον τε Ῥω"μαίοις τελεῖν ὑπομένουσι καὶ μετὰ τὸν θεὸν οἵσουσι θνη"τοὺς δεσπότας." Ταῦτα ὁ Ἰώσηπος.

VI. [Nic. H. E. I, 6.] 1. Τηνικαῦτα δὲ καὶ τοῦ Ἰουδαίων ἔθνους Ἡρώδου πρώτου τὸ γένος ἀλλοφύλου διειληφότος τὴν βασιλείαν ἡ διὰ Μωυσέως περιγραφὴν ἐλάμβανε προφητεία "οὐκ ἐκλείψειν ἄρχοντα ἐξ Ἰούδα οὐδὲ ἡγούμενον ἐκ τῶν μηρῶν αὐτοῦ" φήσασα, "ἕως ἂν ἔλθῃ ᾧ ἀπόκειται," ὃν καὶ ἀποφαίνει προσδοκίαν ἐθνῶν ἔσεσθαι. 2. Ἀτελῆ γέ τοι τὰ τῆς προρρήσεως ἦν, καθ' ὃν ὑπὸ τοῖς οἰκείοις τοῦ ἔθνους ἄρχουσι διάγειν αὐτοῖς ἐξῆν χρόνον, ἄνωθεν ἐξ αὐτοῦ Μωυσέως καταρξαμένοις καὶ εἰς τὴν Αὐ-

γούστου βασιλείαν διαρκέσασι· καθ' ὃν πρῶτος ἀλλόφυλος Ἡρώδης τὴν κατὰ Ἰουδαίων ἐπιτρέπεται ὑπὸ Ῥωμαίων ἀρχήν, ὡς μὲν Ἰώσηπος παραδίδωσιν, Ἰδουμαῖος ὢν κατὰ πατέρα τὸ γένος, Ἀράβιος δὲ κατὰ μητέρα, ὡς δ' Ἀφρικανὸς (οὐχ ὁ τυχὼν δὲ καὶ οὗτος γέγονε συγγραφεύς), φασὶν οἱ τὰ κατ' αὐτὸν ἀκριβοῦντες, Ἀντιπάτρου, τοῦτον δὲ Ἡρώδου τινὸς Ἀσκαλωνίτου τῶν περὶ τὸν νεὼν τοῦ Ἀπόλλωνος ἱεροδούλων καλουμένων γεγονέναι. 3. Ὃς Ἀντίπατρος ὑπὸ Ἰδουμαίων λῃστῶν παιδίον αἰχμαλωτισθεὶς σὺν ἐκείνοις ἦν, διὰ τὸ μὴ δύνασθαι τὸν πατέρα πένητα ὄντα λύτρα καταθέσθαι ὑπὲρ αὐτοῦ. Ἐντραφεὶς δὲ τοῖς ἐκείνων ἤθεσιν ὕστερον Ὑρκανῷ τῷ Ἰουδαίων ἀρχιερεῖ φιλοῦται. Τούτῳ παῖς γίνεται ὁ ἐπὶ τοῦ σωτῆρος ἡμῶν Ἡρώδης. 4. Εἰς δὴ οὖν τὸν τοιοῦτον τῆς Ἰουδαίων περιελθούσης βασιλείας, ἐπὶ Ῥώμαις ἤδη καὶ ἡ τῶν ἐθνῶν ἀκολούθως τῇ προφητείᾳ προσδοκία παρῆν, ἅτε διαλελοιπότων ἐξ ἐκείνου τῶν παρ' αὐτοῖς ἐξ αὐτοῦ Μωυσέως κατὰ διαδοχὴν ἀρξάντων τε καὶ ἡγησαμένων. 5. Πρὸ μέν γε τῆς αἰχμαλωσίας αὐτῶν καὶ τῆς εἰς Βαβυλῶνα μεταναστάσεως ἐβασιλεύοντο, ἀπὸ Σαοὺλ πρώτου καὶ Δαβὶδ ἀρξάμενοι· πρὸ δὲ τῶν βασιλέων ἄρχοντες αὐτοὺς διεῖπον, οἱ προσαγορευόμενοι κριταί, ἄρξαντες καὶ αὐτοὶ μετὰ Μωυσέα καὶ τὸν τούτου διάδοχον Ἰησοῦν. 6. Μετὰ δὲ τὴν ἀπὸ Βαβυλῶνος ἐπάνοδον οὐ διέλιπον πολιτείᾳ χρώμενοι ἀριστοκρατικῇ μετὰ ὀλιγαρχίας. Οἱ γὰρ ἀρχιερεῖς προεστήκεσαν τῶν πραγμάτων, ἄχρις οὗ Πομπήιος Ῥωμαίων στρατηγὸς ἐπιστὰς τὴν μὲν Ἱερουσαλὴμ πολιορκεῖ κατὰ κράτος, μιαίνει τε τὰ ἅγια μέχρι τῶν ἀδύτων τοῦ ἱεροῦ προελθών, τὸν δὲ ἐκ προγόνων διαδοχῆς εἰς ἐκεῖνο τοῦ καιροῦ διαρκέσαντα βασιλέα τε ὁμοῦ καὶ

ἀρχιερέα, Ἀριστόβουλος ὄνομα ἦν αὐτῷ, δέσμιον ἐπὶ Ῥώμην ἅμα τέκνοις ἐκπέμψας, Ὑρκανῷ μὲν τῷ τούτου ἀδελφῷ τὴν ἀρχιερωσύνην παραδίδωσι, τὸ δὲ πᾶν Ἰουδαίων ἔθνος ἐξ ἐκείνου Ῥωμαίοις ὑπόφορον κατεστήσατο. 7. Αὐτίκα γοῦν καὶ Ὑρκανοῦ, εἰς ὃν ὕστατον τὰ τῆς τῶν ἀρχιερέων περιέστη διαδοχῆς, ὑπὸ Πάρθων αἰχμαλώτου ληφθέντος, πρῶτος, ὡς γοῦν ἔφην, ἀλλόφυλος Ἡρώδης ὑπὸ τῆς συγκλήτου Ῥωμαίων καὶ Αὐγούστου βασιλέως τὸ Ἰουδαίων ἔθνος ἐγχειρίζεται. 8. Καθ' ὃν ἐναργῶς τῆς τοῦ Χριστοῦ παρουσίας ἐνστάσης καὶ τῶν ἐθνῶν ἡ προσδοκωμένη σωτηρία τε καὶ κλῆσις ἀκολούθως τῇ προφητείᾳ παρηκολούθησεν· ἐξ οὗ δὴ χρόνου τῶν ἐξ Ἰούδα ἀρχόντων τε καὶ ἡγουμένων, λέγω δὲ τῶν ἐκ τοῦ Ἰουδαίων ἔθνους διαλελοιπότων, εἰκότως αὐτοῖς καὶ τὰ τῆς ἐκ προγόνων εὐσταθῶς ἐπὶ τοὺς ἔγγιστα διαδόχους κατὰ γενεὰν προϊούσης ἀρχιερωσύνης παραχρῆμα συγχεῖται. 9. Ἔχεις καὶ τούτων ἀξιόχρεων τὸν Ἰώσηπον μάρτυρα, δηλοῦντα ὡς τὴν βασιλείαν παρὰ Ῥωμαίων ἐπιτραπεὶς Ἡρώδης οὐκέτι τοὺς ἐξ ἀρχαίου γένους καθίστησιν ἀρχιερεῖς, ἀλλά τισιν ἀσήμοις τὴν τιμὴν ἀπένεμεν· τὰ ὅμοια δὲ πρᾶξαι τῷ Ἡρώδῃ περὶ τῆς καταστάσεως τῶν ἀρχιερέων Ἀρχέλαόν τε τὸν παῖδα αὐτοῦ καὶ μετὰ τοῦτον Ῥωμαίους, τὴν ἀρχὴν τῶν Ἰουδαίων παρειληφότας. 10. Ὁ δ' αὐτὸς δηλοῖ ὡς ἄρα καὶ τὴν ἱερὰν στολὴν τοῦ ἀρχιερέως πρῶτος Ἡρώδης ἀποκλείσας ὑπὸ ἰδίαν σφραγῖδα πεποίηται, μηκέτ' αὐτὴν τοῖς ἀρχιερεῦσιν ἔχειν ὑφ' ἑαυτοὺς ἐπιτρέψας· ταὐτὸ δὲ καὶ τὸν μετ' αὐτὸν Ἀρχέλαον καὶ μετὰ τοῦτον Ῥωμαίους διαπράξασθαι. 11. Καὶ ταῦτα δ' ἡμῖν εἰρήσθω εἰς ἑτέραν ἀπόδειξιν προφητείας κατὰ τὴν ἐπιφάνειαν τοῦ σωτῆρος ἡμῶν Ἰησοῦ

Χριστοῦ πεπερασμένης. Σαφέστατα γοῦν ἐν τῷ Δανιὴλ ἑβδομάδων τινῶν ἀριθμὸν ὀνομαστὶ ἕως Χριστοῦ ἡγουμένου περιλαβὼν ὁ λόγος, περὶ ὧν ἐν ἑτέροις διειλήφαμεν, μετὰ τὸ τούτων συμπέρασμα ἐξολοθρευθήσεσθαι τὸ παρὰ Ἰουδαίοις χρῖσμα προφητεύει. Καὶ τοῦτο δὲ σαφῶς κατὰ τὸν καιρὸν τῆς τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ γενέσεως ἀποδείκνυται συμπεπληρωμένον. Ταῦτα δ' ἡμῖν ἀναγκαίως εἰς παράστασιν τῆς τῶν χρόνων ἀληθείας προτετηρήσθω.

VII. [Nic. H. E. I, 7–11.] 1. Ἐπειδὴ δὲ τὴν περὶ τοῦ Χριστοῦ γενεαλογίαν διαφόρως ἡμῖν ὅ τε Ματθαῖος καὶ ὁ Λουκᾶς εὐαγγελιζόμενοι παραδεδώκασι, διαφωνεῖν τε νομίζονται τοῖς πολλοῖς, τῶν τε πιστῶν ἕκαστος ἀγνοίᾳ τἀληθοῦς εὑρησιλογεῖν εἰς τοὺς τόπους πεφιλοτίμηται, φέρε καὶ τὴν περὶ τούτων κατελθοῦσαν εἰς ἡμᾶς ἱστορίαν παραθώμεθα, ἣν δι' ἐπιστολῆς Ἀριστείδῃ γράφων περὶ συμφωνίας τῆς ἐν τοῖς εὐαγγελίοις γενεαλογίας ὁ μικρῷ πρόσθεν ἡμῖν δηλωθεὶς Ἀφρικανὸς ἐμνημόνευσε, τὰς μὲν τῶν λοιπῶν δόξας ὡσὰν βιαίους καὶ διεψευσμένας ἀπελέγξας, ἣν δ' αὐτὸς παρείληφεν ἱστορίαν, τούτοις αὐτοῖς ἐκτιθέμενος τοῖς ῥήμασιν 2. "ἐπειδὴ γὰρ τὰ ὀνόματα τῶν γενῶν ἐν Ἰσραὴλ "ἠριθμεῖτο ἢ φύσει ἢ νόμῳ, φύσει μὲν, γνησίου σπέρματος "διαδοχῇ, νόμῳ δὲ, ἑτέρου παιδοποιουμένου εἰς ὄνομα τε- "λευτήσαντος ἀδελφοῦ ἀτέκνου· (ὅτι γὰρ οὐδέπω δέδοτο "ἐλπὶς ἀναστάσεως σαφὴς, τὴν μέλλουσαν ἐπαγγελίαν "ἀναστάσει ἐμιμοῦντο θνητῇ, ἵνα ἀνέκλειπτον τὸ ὄνομα "μείνῃ τοῦ μετηλλαχότος)· 3. ἐπεὶ οὖν οἱ τῇ γενεαλογίᾳ "ταύτῃ ἐμφερόμενοι οἱ μὲν διεδέξαντο παῖς πατέρα γνησίως, "οἱ δὲ ἑτέροις μὲν ἐγεννήθησαν, ἑτέροις δὲ προσετέθησαν "κλήσει, ἀμφοτέρων γέγονεν ἡ μνήμη, καὶ τῶν γεγεννηκό-

" των καὶ τῶν ὡς γεγεννηκότων. 4. Οὕτως οὐδέτερον τῶν
" εὐαγγελίων ψεύδεται, καὶ φύσιν ἀριθμοῦν καὶ νόμον·
" ἐπεπλάκη γὰρ ἀλλήλοις τὰ γένη, τό τε ἀπὸ τοῦ Σολο-
" μῶνος καὶ τὸ ἀπὸ τοῦ Νάθαν, ἀναστάσεσιν ἀτέκνων καὶ
" δευτερογαμίαις καὶ ἀναστάσει σπερμάτων, ὡς δικαίως τοὺς
" αὐτοὺς ἄλλοτε ἄλλων νομίζεσθαι, τῶν μὲν δοκούντων
" πατέρων, τῶν δὲ ὑπαρχόντων· ὡς ἀμφοτέρας τὰς διηγή-
" σεις κυρίως ἀληθεῖς οὔσας ἐπὶ τὸν Ἰωσὴφ πολυπλόκως
" μὲν, ἀλλ' ἀκριβῶς κατελθεῖν. 5. Ἵνα δὲ σαφὲς ᾖ τὸ λε-
" γόμενον, τὴν ἐπαλλαγὴν τῶν γενῶν διηγήσομαι. Ἀπὸ
" τοῦ Δαβὶδ διὰ Σολομῶνος τὰς γενεὰς καταριθμουμένοις
" τρίτος ἀπὸ τέλους εὑρίσκεται Ματθὰν, ὃς ἐγέννησε τὸν
" Ἰακὼβ τοῦ Ἰωσὴφ τὸν πατέρα· ἀπὸ δὲ Νάθαν τοῦ Δαβὶδ
" κατὰ Λουκᾶν ὁμοίως τρίτος ἀπὸ τέλους Μελχὶ, οὗ υἱὸς
" ὁ Ἡλὶ ὁ τοῦ Ἰωσὴφ πατήρ· Ἰωσὴφ γὰρ υἱὸς Ἡλὶ τοῦ
" Μελχί. 6. Σκοποῦ τοίνυν ἡμῖν κειμένου τοῦ Ἰωσὴφ ἀπο-
" δεικτέον πῶς ἑκάτερος αὐτοῦ πατὴρ ἱστορεῖται, ὅ τε Ἰακὼβ
" ὁ ἀπὸ Σολομῶνος καὶ Ἡλὶ ὁ ἀπὸ τοῦ Νάθαν ἑκάτερος
" κατάγοντες τὸ γένος, ὅπως τε πρότερον οὗτοι δὴ ὅ τε
" Ἰακὼβ καὶ ὁ Ἡλὶ δύο ἀδελφοὶ, καὶ πρό γε, πῶς οἱ τούτων
" πατέρες Ματθὰν καὶ Μελχὶ διαφόρων ὄντες γενῶν τοῦ
" Ἰωσὴφ ἀναφαίνονται πάπποι. 7. Καὶ δὴ οὖν ὅ τε Μαθ-
" θὰν καὶ ὁ Μελχὶ ἐν μέρει τὴν αὐτὴν ἀγαγόμενοι γυναῖκα
" ὁμομητρίους ἀδελφοὺς ἐπαιδοποιήσαντο, τοῦ νόμου μὴ
" κωλύοντος χηρεύουσαν ἤτοι ἀπολελυμένην ἢ καὶ τελευ-
" τήσαντος τοῦ ἀνδρὸς ἄλλῳ γαμεῖσθαι. 8. Ἐκ δὲ τῆς
" Ἐσθᾶ (τοῦτο γὰρ καλεῖσθαι τὴν γυναῖκα παραδέδοται)
" πρῶτος Ματθὰν ὁ ἀπὸ τοῦ Σολομῶνος τὸ γένος κατάγων
" τὸν Ἰακὼβ γεννᾷ· καὶ τελευτήσαντος τοῦ Ματθὰν Μελχὶ

"ὁ ἐπὶ τὸν Νάθαν κατὰ γένος ἀναφερόμενος χηρεύουσαν
"ἐκ μὲν τῆς αὐτῆς φυλῆς, ἐξ ἄλλου δὲ γένους ὤν, ὡς προ-
"εἶπον, ἀγαγόμενος αὐτὴν ἔσχεν υἱὸν τὸν Ἡλί. 9. Οὕτω
"δὴ διαφόρων δύο γενῶν εὑρήσομεν τόν τε Ἰακὼβ καὶ τὸν
"Ἡλὶ ὁμομητρίους ἀδελφοὺς, ὧν ὁ ἕτερος Ἰακὼβ, ἀτέκνου
"τοῦ ἀδελφοῦ τελευτήσαντος Ἡλὶ, τὴν γυναῖκα παραλαβὼν
"ἐγέννησεν ἐξ αὐτῆς τρίτον τὸν Ἰωσὴφ, κατὰ φύσιν μὲν
"ἑαυτῷ καὶ κατὰ λόγον· διὸ καὶ γέγραπται "Ἰακὼβ δὲ ἐγέν-
"νησε τὸν Ἰωσήφ," κατὰ νόμον δὲ τοῦ Ἡλὶ υἱὸς ἦν· ἐκείνῳ
"γὰρ ὁ Ἰακὼβ ἀδελφὸς ὢν ἀνέστησε σπέρμα. 10. Διόπερ
"οὐκ ἀκυρωθήσεται καὶ ἡ κατ' αὐτὸν γενεαλογία, ἣν Ματ-
"θαῖος μὲν ὁ εὐαγγελιστὴς ἐξαριθμούμενος "Ἰακὼβ δὲ" φη-
"σίν "ἐγέννησε τὸν Ἰωσήφ·" ὁ δὲ Λουκᾶς ἀνάπαλιν "ὃς ἦν
"υἱὸς, ὡς ἐνομίζετο (καὶ γὰρ τοῦτο προστίθησι) τοῦ Ἰωσὴφ
"τοῦ Ἡλὶ τοῦ Μελχί·" τὴν γὰρ κατὰ νόμον γένεσιν ἐπι-
"σημότερον οὐκ ἦν ἐξειπεῖν. Καὶ τὸ "ἐγέννησεν" ἐπὶ τῆς
"τοιᾶσδε παιδοποιίας ἄχρι τέλους ἐσιώπησε, τὴν ἀναφορὰν
"ποιησάμενος ἕως τοῦ Ἀδὰμ τοῦ Θεοῦ κατ' ἀνάλυσιν.
"11. Οὐδὲ μὴν ἀναπόδεικτον ἢ ἐσχεδιασμένον ἐστὶ τοῦτο·
"τοῦ γοῦν σωτῆρος οἱ κατὰ σάρκα συγγενεῖς, εἴτ' οὖν φα-
"νητιῶντες εἴθ' ἁπλῶς ἐκδιδάσκοντες, πάντως δὲ ἀληθεύ-
"οντες, παρέδοσαν καὶ ταῦτα, ὡς Ἰδουμαῖοι λῃσταὶ Ἀσκά-
"λωνι πόλει τῆς Παλαιστίνης ἐπελθόντες ἐξ εἰδωλείου
"Ἀπόλλωνος, ὃ πρὸς τοῖς τείχεσιν ἵδρυτο, Ἀντίπατρον
"Ἡρώδου τινὸς ἱεροδούλου παῖδα πρὸς τοῖς ἄλλοις σύλοις
"αἰχμάλωτον ἀπῆγον, τῷ δὲ λύτρα ὑπὲρ τοῦ υἱοῦ κατα-
"θέσθαι μὴ δύνασθαι τὸν ἱερέα ὁ Ἀντίπατρος τοῖς τῶν
"Ἰδουμαίων ἔθεσιν ἐντραφεὶς ὕστερον Ὑρκανῷ φιλοῦται
"τῷ τῆς Ἰουδαίας ἀρχιερεῖ. 12. Πρεσβεύσας δὲ πρὸς

" Πομπήιον ὑπὲρ τοῦ Ὑρκανοῦ, καὶ τὴν βασιλείαν ἐλευθε-
" ρώσας αὐτῷ ὑπὸ Ἀριστοβούλου τοῦ ἀδελφοῦ περικο-
" πτομένην, αὐτὸς ηὐτύχησεν ἐπιμελητὴς τῆς Παλαιστίνης
" χρηματίσας· διαδέχεται δὲ τὸν Ἀντίπατρον φθόνῳ τῆς
" πολλῆς εὐτυχίας δολοφονηθέντα υἱὸς Ἡρώδης, ὃς ὕστερον
" ὑπ' Ἀντωνίου καὶ τοῦ Αὐγούστου συγκλήτου δόγματι τῶν
" Ἰουδαίων ἐκρίθη βασιλεύειν· οὗ παῖδες Ἡρώδης οἵ τ'
" ἄλλοι τετράρχαι. Ταῦτα μὲν δὴ κοινὰ καὶ ταῖς Ἑλλήνων
" ἱστορίαις. 13. Ἀναγράπτων δὲ εἰς τότε ἐν τοῖς ἀρχείοις
" ὄντων τῶν Ἑβραϊκῶν γενῶν, καὶ τῶν ἀρχιπροσηλύτων
" ἀναφερομένων ἕως Ἀχιὼρ τοῦ Ἀμμανίτου καὶ Ῥοὺθ τῆς
" Μωαβίτιδος, τῶν τε ἀπ' Αἰγύπτου συνεκπεσόντων ἐπι-
" μίκτων, ὁ Ἡρώδης οὐδέν τι συμβαλλομένου τοῦ τῶν
" Ἰσραηλιτῶν γένους αὐτῷ, καὶ τῷ συνειδότι τῆς δυσγενείας
" κρουόμενος, ἐνέπρησεν αὐτῶν τὰς ἀναγραφὰς τῶν γενῶν,
" οἰόμενος εὐγενὴς ἀναφανεῖσθαι τῷ μηδὲ ἄλλον ἔχειν ἐκ
" δημοσίου συγγραφῆς τὸ γένος ἀνάγειν ἐπὶ τοὺς πατριάρ-
" χας ἢ προσηλύτους, τούς τε καλουμένους γειώρας τοὺς
" ἐπιμίκτους. 14. Ὀλίγοι δὲ τῶν ἐπιμελῶν ἰδιωτικὰς ἀπο-
" τοῖς ἀπογραφὰς, ἢ μνημονεύσαντες τῶν ὀνομάτων, ἢ ἄλ-
" λως ἔχοντες ἐξ ἀντιγράφων, ἐναβρύνονται, σωζομένης
" τῇ μνήμῃ τῆς εὐγενείας· ὧν ἐτύγχανον οἱ προειρημένοι
" δεσπόσυνοι καλούμενοι, διὰ τὴν πρὸς τὸ σωτήριον γέ-
" νος συνάφειαν, ἀπό τε Ναζάρων καὶ Κωχαβὰ κωμῶν Ἰου-
" δαϊκῶν τῇ λοιπῇ γῇ ἐπιφοιτήσαντες, καὶ τὴν προκειμέ-
" νην γενεαλογίαν * * * ἔκ τε τῆς βίβλου τῶν ἡμερῶν
" εἰς ὅσον ἐξικνοῦντο ἐξηγησάμενοι. 15. Εἴτ' οὖν οὕτως
" εἴτ' ἄλλως ἔχει, σαφεστέραν ἐξήγησιν οὐκ ἂν ἔχοι τις
" ἄλλος ἐξευρεῖν, ὡς ἔγωγε νομίζω πᾶς τε ὃς εὐγνώμων

"τυγχάνει. Καὶ ἡμῖν αὕτη μελέτω, εἰ καὶ μὴ ἐμμάρτυρός
"ἐστι, τῷ μὴ κρείττονα ἢ ἀληθεστέραν ἔχειν εἰπεῖν. Τό γέ
"τοι εὐαγγέλιον πάντως ἀληθεύει." 16. Καὶ ἐπὶ τέλει δὲ
"τῆς αὐτῆς ἐπιστολῆς προστίθησι ταῦτα· "Ματθὰν ὁ ἀπὸ
"Σολομῶνος ἐγέννησε τὸν Ἰακώβ. Ματθὰν ἀποθανόν- 5
"τος Μελχὶ ὁ ἀπὸ Νάθαν ἐκ τῆς αὐτῆς γυναικὸς ἐγέννησε
"τὸν Ἡλὶ. Ὁμομήτριοι ἄρα ἀδελφοὶ Ἡλὶ καὶ Ἰακώβ.
"Ἡλὶ ἀτέκνου ἀποθανόντος ὁ Ἰακὼβ ἀνέστησεν αὐτῷ
"σπέρμα, γεννήσας τὸν Ἰωσὴφ, κατὰ φύσιν μὲν ἑαυτῷ, κατὰ
"νόμον δὲ τῷ Ἡλί. Οὕτως ἀμφοτέρων υἱὸς ἦν ὁ Ἰωσήφ." 10
Τοσαῦτα ὁ Ἀφρικανός. 17. Καὶ δὴ τοῦ Ἰωσὴφ ὧδέ πως
γενεαλογουμένου, δυνάμει καὶ ἡ Μαρία σὺν αὐτῷ πέφηνεν
ἐκ τῆς αὐτῆς οὖσα φυλῆς, εἴ γε κατὰ τὸν Μωυσέως νόμον
οὐκ ἐξῆν ἑτέραις ἐπιμίγνυσθαι φυλαῖς· ἑνὶ γὰρ τῶν ἐκ τοῦ
αὐτοῦ δήμου καὶ πατριᾶς τῆς αὐτῆς ζεύγνυσθαι πρὸς γάμον 15
παρακελεύεται ὡς ἂν μὴ περιστρέφοιτο τοῦ γένους ὁ κλῆρος
ἀπὸ φυλῆς ἐπὶ φυλήν. Ὧδὶ μὲν οὖν καὶ ταῦτα ἐχέτω.

VIII. [Nic. H. E. I, 12–15.] 1. Ἀλλὰ γὰρ τοῦ Χριστοῦ
γεννηθέντος ταῖς προφητείαις ἀκολούθως ἐν Βηθλεὲμ τῆς
Ἰουδαίας κατὰ τοὺς δεδηλωμένους χρόνους, Ἡρώδης ἐπὶ 20
τῇ τῶν ἐξ ἀνατολῆς μάγων ἀνερωτήσει, ὅπη εἴη διαπυνθα-
νομένων ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων, ἑωρακέναι γὰρ
αὐτοῦ τὸν ἀστέρα, καὶ τῆς τοσῆσδε πορείας τοῦτ' αἴτιον
αὐτοῖς γεγονέναι, οἷα θεῷ προσκυνῆσαι τῷ τεχθέντι διὰ
σπουδῆς πεποιημένοις, οὐ σμικρῶς ἐπὶ τῷ πράγματι ἅτε 25
κινδυνευούσης, ὥς γε δὴ ᾤετο, αὐτῷ τῆς ἀρχῆς διακινηθεὶς,
πυθόμενος τῶν παρὰ τῷ ἔθνει νομοδιδασκάλων ποῦ τὸν
Χριστὸν γεννηθήσεσθαι προσδοκῷεν, ὡς ἔγνω τὴν Μιχαίου
προφητείαν ἐν Βηθλεὲμ προαναφωνοῦσαν, ἑνὶ προστάγματι

τοὺς ὑπομαζίους ἔν τε τῇ Βηθλεὲμ καὶ πᾶσι τοῖς ορίοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω παῖδας κατὰ τὸν ἀπηκριβωμένον αὐτῷ χρόνον παρὰ τῶν μάγων ἀναιρεθῆναι προστάττει, πάντως που καὶ τὸν Ἰησοῦν, ὥς γε ἦν εἰκὸς, τῆς αὐτῆς τοῖς ὑμήλιξι συναπολαῦσαι συμφορᾶς οἰόμενος. 2. Φθάνει γε μὴν τὴν ἐπιβουλὴν εἰς Αἴγυπτον διακομισθεὶς ὁ παῖς, δι' ἐπιφανείας ἀγγέλου τὸ μέλλον προμεμαθηκότων αὐτοῦ τῶν γονέων. Ταῦτα μὲν οὖν καὶ ἡ ἱερὰ τοῦ εὐαγγελίου διδάσκει γραφή. 3. Ἄξιον δ' ἐπὶ τούτοις συνιδεῖν τὰπίχειρα τῆς Ἡρώδου κατὰ τοῦ Χριστοῦ καὶ τῶν ὑμηλίκων αὐτῷ τόλμης, ὡς παραυτίκα, μηδὲ σμικρᾶς ἀναβολῆς γεγενημένης, ἡ θεία δίκη περιόντα ἔτ' αὐτὸν ἐν τῷ βίῳ μετελήλυθε, τὰ τῶν μετὰ τὴν ἐνθένδε ἀπαλλαγὴν διαδεξομένων αὐτὸν ἐπιδεικνῦσα προοίμια. 4. Ὡς μὲν οὖν τὰς κατὰ τὴν βασιλείαν αὐτῷ νομισθείσας εὐπραγίας ταῖς κατὰ τὸν οἶκον ἐπαλλήλοις ἠμαύρωσε συμφοραῖς, γυναικὸς καὶ τέκνων καὶ τῶν λοιπῶν τῶν μάλιστα πρὸς γένους ἀναγκαιοτάτων τε καὶ φιλτάτων μιαιφονίαις, οὐδὲ οἷόν τε νῦν καταλέγειν, τραγικὴν ἅπασαν δραματουργίαν ἐπισκιαζούσης τῆς περὶ τούτων ὑποθέσεως, ἣν εἰς πλάτος ἐν ταῖς καθ' αὐτὸν ἱστορίαις ὁ Ἰώσηπος διελήλυθεν. 5. Ὡς δ' ἅμα τῇ κατὰ τοῦ σωτῆρος ἡμῶν καὶ τῶν ἄλλων νηπίων ἐπιβουλῇ θεήλατος αὐτὸν καταλαβοῦσα μάστιξ εἰς θάνατον συνήλασεν, οὐ χεῖρον καὶ τῶν φωνῶν τοῦ συγγραφέως ἐπακοῦσαι, κατὰ λέξιν ἐν ἑπτακαιδεκάτῳ τῆς Ἰουδαϊκῆς ἀρχαιολογίας τὴν καταστροφὴν τοῦ κατ' αὐτὸν βίου τοῦτον γράφοντος τὸν τρόπον· "Ἡρώδῃ δὲ μειζόνως ἡ νόσος ἐνεπικραίνετο, δίκην ὧν παρανομήσειεν ἐκπρασσομένου τοῦ θεοῦ. 6. Πῦρ μὲν γὰρ μαλακὸν ἦν, οὐχ ὧδε πολλὴν ἀποσημαῖνον τοῖς

"ἐπαφωμένοις τὴν φλόγωσιν, ὅσην τοῖς ἐντὸς προσιτίθει
"τὴν κάκωσιν, ἐπιθυμία δὲ δεινὴ τοῦ δέξασθαί τι, οὐδὲ ἦν
"μὴ οὐχ ὑπουργεῖν, καὶ ἕλκωσις τῶν τε ἐντέρων, καὶ μά-
"λιστα τοῦ κώλου δειναὶ ἀλγηδόνες, καὶ φλέγμα ὑγρὸν
"περὶ τοὺς πόδας καὶ διαυγές. 7. Παραπλησία δὲ καὶ
"περὶ τὸ ἧτρον κάκωσις ἦν. Ναὶ μὴν καὶ τοῦ αἰδοίου
"σῆψις σκώληκας ἐμποιοῦσα, πνεύματός τε ὀρθία ἔντασις,
"καὶ αὐτὴ λίαν ἀηδὴς ἀχθηδόνι τε τῆς ἀποφορᾶς καὶ τῷ
"πυκνῷ τοῦ ἄσθματος. Σπασμός τε περὶ πᾶν ἦν μέλος,
"ἰσχὺν οὐχ ὑπομενητὴν προστιθέμενος. 8. Ἐλέγετο γοῦν
"ὑπὸ τῶν θειαζόντων, καὶ οἷς ταῦτα προαποφθέγγεσθαι
"σοφία προύκειτο, ποινὴν τοῦ πολλοῦ δυσσεβοῦς ταύτην
"ὁ θεὸς εἰσπράττεσθαι παρὰ τοῦ βασιλέως." Ταῦτα μὲν
ἐν τῇ δηλωθείσῃ γραφῇ παρασημαίνεται ὁ προειρημένος.
9. Καὶ ἐν τῇ δευτέρᾳ δὲ τῶν ἱστοριῶν τὰ παραπλήσια περὶ
τοῦ αὐτοῦ παραδίδωσι, ὧδέ πως γράφων, "ἔνθεν αὐτοῦ τὸ
"σῶμα πᾶν ἡ νόσος διαλαβοῦσα ποικίλοις πάθεσιν ἐμέρι-
"ζεν. Πυρετὸς μὲν γὰρ ἦν οὐ λάβρος, κνησμὸς δ' ἀφό-
"ρητος τῆς ἐπιφανείας ὅλης, καὶ κώλου συνεχεῖς ἀλγηδό-
"νες, περὶ τε τοὺς πόδας ὡς ὑδρωπιῶντος οἰδήματα, του
"τε ἧτρου φλεγμονὴ, καὶ αἰδοίου σηπεδὼν σκώληκας γεν-
"νῶσα. Πρὸς τούτοις ὀρθόπνοια καὶ δύσπνοια καὶ σπασ-
"μοὶ πάντων τῶν μελῶν, ὥστε τοὺς ἐπιθειάζοντας ποινὴν
"εἶναι τὰ νοσήματα λέγειν. 10. Ὁ δὲ παλαίων τοσούτοις
"πάθεσιν ὅμως τοῦ ζῆν ἀντείχετο, σωτηρίαν τε ἤλπιζε,
"καὶ θεραπείας ἐπενόει. Διαβὰς γοῦν τὸν Ἰορδάνην τοῖς
"κατὰ Καλλιρρόην θερμοῖς ἐχρῆτο. Ταῦτα δὲ ἔξεισι μὲν
"εἰς τὴν Ἀσφαλτῖτιν λίμνην, ὑπὸ γλυκύτητος δέ ἐστι καὶ
"πότιμα. 11. Δόξαν δ' ἐνταῦθα τοῖς ἰατροῖς ἐλαίῳ θερμῷ

"πᾶν ἀναθάλψαι τὸ σῶμα χαλασθὲν εἰς ἐλαίου πλήρη
"πύελον ἐκλύει τοὺς ὀφθαλμοὺς καὶ ὡς τεθνεὼς ἀνέ-
"στρεψεν. Θορύβου δὲ τῶν θεραπόντων γενομένου πρὸς
"μὲν τὴν κραυγὴν ἀνήνεγκεν, εἰς δὲ τὸ λοιπὸν ἀπογνοὺς
"τὴν σωτηρίαν, τοῖς τε στρατιώταις ἀνὰ δραχμὰς πεντή-
"κοντα ἐκέλευσε διανεῖμαι, καὶ πολλὰ χρήματα τοῖς ἡγεμόσι
"καὶ τοῖς φίλοις. 12. Αὐτὸς δ' ὑποστρέφων εἰς Ἰεριχοῦντα
"παραγίνεται, μελαγχολῶν ἤδη, καὶ μονονουχὶ αὐτῷ τι
"τῷ θανάτῳ ἀπειλῶν προέκοψεν εἰς ἐπιβολὴν ἀθεμίτου
"πράξεως. Τοὺς γὰρ ἀφ' ἑκάστης κώμης ἐπισήμους ἄν-
"δρας ἐξ ὅλης Ἰουδαίας συναγαγὼν εἰς τὸν καλούμενον
"ἱππόδρομον ἐκέλευσε συγκλεῖσαι. 13. Προσκαλεσάμενος
"δὲ Σαλώμην τὴν ἀδελφὴν καὶ τὸν ἄνδρα ταύτης Ἀλέξαν-
"δρον, 'οἶδα', ἔφη, 'Ἰουδαίους τὸν ἐμὸν ἑορτάσοντας θάνατον.
"Δύναμαι δὲ πενθεῖσθαι δι' ἑτέρων καὶ λαμπρὸν ἐπιτάφιον
"σχεῖν, ἂν ὑμεῖς θελήσητε ταῖς ἐμαῖς ἐντολαῖς ὑπουργῆσαι.
"Τοὐσδε τοὺς φρουρουμένους ἄνδρας, ἐπειδὰν ἐκπνεύσω, τά-
"χιστα κτείνατε περιστήσαντες τοὺς στρατιώτας, ἵνα πᾶσα
"Ἰουδαία καὶ πᾶς οἶκος καὶ ἄκων ἐπ' ἐμοὶ δακρύσῃ.'"
"14. Καὶ μετὰ βραχέα φησίν, "αὖθις δὲ, καὶ γὰρ ἐνδείᾳ
"τροφῆς καὶ βηχὶ σπασμώδει διετείνετο, τῶν ἀλγηδόνων
"ἡττηθεὶς φθάσαι τὴν εἱμαρμένην ἐπεβάλετο. Λαβὼν δὲ
"μῆλον ᾔτησε καὶ μαχαίριον· εἰώθει γὰρ ἀποτέμνων ἐσ-
"θίειν· ἔπειτα περιαθρήσας, μή τις ὁ κωλύων αὐτὸν εἴη,
"ἐπῆρε τὴν δεξιὰν ὡς πλήξων ἑαυτόν." 15. Ἐπὶ δὲ τού-
τοις ὁ αὐτὸς ἱστορεῖ συγγραφεὺς ἕτερον αὐτοῦ γνήσιον
παῖδα πρὸ τῆς ἐσχάτης τοῦ βίου τελευτῆς, τρίτον ἐπὶ δυσὶν
ἤδη προανῃρημένοις, δι' ἐπιτάξεως ἀνελόντα παραχρῆμα
τὴν ζωὴν οὐ μετὰ σμικρῶν ἀλγηδόνων ἀπορρῆξαι. 16. Καὶ

τοιοῦτο μὲν τὸ πέρας τῆς Ἡρώδου γέγονε τελευτῆς, ποινὴν δικαίαν ἐκτίσαντος ὧν ἀμφὶ τὴν Βηθλεὲμ ἀνεῖλε παίδων, τῆς τοῦ σωτῆρος ἡμῶν ἐπιβουλῆς ἕνεκα. Μεθ' ἣν ἄγγελος ὄναρ ἐπιστὰς ἐν Αἰγύπτῳ διατρίβοντι τῷ Ἰωσὴφ ἀπᾶραι ἅμα τῷ παιδὶ καὶ τῇ τούτου μητρὶ ἐπὶ τὴν Ἰουδαίαν παρακελεύεται, τεθνηκέναι δηλῶν τοὺς ἀναζητοῦντας τὴν ψυχὴν τοῦ παιδίου. Τούτοις δ' ὁ εὐαγγελιστὴς ἐπιφέρει λέγων "ἀκούσας δ' ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας."

IX. 1. Τῇ δ' ἐπὶ τὴν ἀρχὴν μετὰ τὸν Ἡρώδην τοῦ Ἀρχελάου καταστάσει συνάδει καὶ ὁ πρυειρημένος ἱστορικὸς, τόν τε τρόπον ἀναγράφων, καθ' ὃν ἐκ διαθηκῶν Ἡρώδου τοῦ πατρὸς, ἐπικρίσεώς τε Καίσαρος Αὐγούστου, τὴν κατὰ Ἰουδαίων βασιλείαν διεδέξατο, καὶ ὡς τῆς ἀρχῆς μετὰ δεκαέτη χρόνον ἀποπεσόντος οἱ ἀδελφοὶ Φίλιππός τε καὶ ὁ νέος Ἡρώδης ἅμα Λυσανίᾳ τὰς ἑαυτῶν διεῖπον τετραρχίας. 2. Ὁ δ' αὐτὸς ἐν ὀκτωκαιδεκάτῳ τῆς ἀρχαιολογίας κατὰ τὸ δωδέκατον ἔτος τῆς Τιβερίου βασιλείας (τοῦτον γὰρ τὴν καθ' ὅλων ἀρχὴν διαδέξασθαι ἑπτὰ ἐπὶ πεντήκοντα ἔτεσι τὴν ἡγεμονίαν ἐπικρατήσαντος Αὐγούστου) Πόντιον Πιλᾶτον ἐπιτραπῆναι δηλοῖ τὴν Ἰουδαίαν, ἐνταῦθα δὲ ἐφ' ὅλοις ἔτεσι δέκα σχεδὸν εἰς αὐτὴν παραμεῖναι τὴν Τιβερίου τελευτήν. 3. Οὐκοῦν σαφῶς ἀπελήλεγκται τὸ πλάσμα τῶν κατὰ τοῦ σωτῆρος ἡμῶν ὑπομνήματα χθὲς καὶ πρώην διαδεδωκότων, ἐν οἷς πρῶτος αὐτὸς ὁ τῆς παρασημειώσεως χρόνος τῶν πέπλακότων ἀπελέγχει τὸ ψεῦδος. 4. Ἐπὶ τῆς τετάρτης γοῦν ὑπατείας Τιβερίου, ἣ γέγονεν ἔτους ἑβδόμου τῆς

βασιλείας αὐτοῦ, τὰ περὶ τὸ σωτήριον πάθος αὐτοῖς τολμηθέντα περιέχει, καθ' ὃν δείκνυται χρόνον μηδ' ἐπιστάς πω τῇ Ἰουδαίᾳ Πιλᾶτος, εἴ γε τῷ Ἰωσήπῳ μάρτυρι χρήσασθαι δέον, σαφῶς οὕτω σημαίνοντι κατὰ τὴν δηλωθεῖσαν αὐτοῦ γραφὴν ὅτι δὴ δωδεκάτῳ ἐνιαυτῷ τῆς Τιβερίου βασιλείας ἐπίτροπος τῆς Ἰουδαίας ὑπὸ Τιβερίου καθίσταται Πιλᾶτος.

X. [Nic. H. E. I, 18, 29.] 1. Ἐπὶ τούτων δὴ οὖν κατὰ τὸν εὐαγγελιστὴν ἔτος πεντεκαιδέκατον Τιβερίου Καίσαρος ἄγοντος, τέταρτον δὲ τῆς ἡγεμονίας Ποντίου Πιλάτου, τῆς τε λοιπῆς Ἰουδαίας τετραρχούντων Ἡρώδου καὶ Λυσανίου καὶ Φιλίππου, ὁ σωτὴρ καὶ κύριος ἡμῶν Ἰησοῦς ὁ Χριστὸς τοῦ θεοῦ, ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα, ἐπὶ τὸ Ἰωάννου βάπτισμα παραγίνεται, καταρχήν τε ποιεῖται τηνικαῦτα τοῦ κατὰ τὸ εὐαγγέλιον κηρύγματος. 2. Φησὶ δὲ αὐτὸν ἡ θεία γραφὴ τὸν πάντα τῆς διδασκαλίας διατελέσαι χρόνον ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα, δηλοῦσα ὅτι δὴ ἐν τοῖς μεταξὺ τῆς τούτων ἔτεσι λειτουργίας ὁ πᾶς τῆς διδασκαλίας αὐτῷ συνεπεράνθη χρόνος· ἀρξαμένου μὲν κατὰ τὴν τοῦ Ἄννα ἀρχιερωσύνην, μέχρι δὲ τῆς ἀρχῆς τοῦ Καϊάφα παραμείναντος, οὐδ' ὅλος ὁ μεταξὺ τετραέτης παρίσταται χρόνος. 3. Τῶν γάρ τοι κατὰ τὸν νόμον ἤδη πως καθῃρημένων ἐξ ἐκείνου θεσμῶν, λέλυτο μὲν, ᾧ διὰ βίου καὶ ἐκ προγόνων διαδοχῆς τὰ τῆς τοῦ θεοῦ θεραπείας προσήκοντα ἦν, ὑπὸ δὲ τῶν Ῥωμαϊκῶν ἡγεμόνων ἄλλοτ' ἄλλοι τὴν ἀρχιερωσύνην ἐπιτρεπόμενοι οὐ πλέον ἔτους ἑνὸς ἐπὶ ταύτης διετέλουν. 4. Ἱστορεῖ δ' οὖν ὁ Ἰώσηπος τέσσαρας κατὰ διαδοχὴν ἐπὶ Καϊάφαν ἀρχιερεῖς μετὰ τὸν Ἄνναν διαγενέσθαι, κατὰ τὴν αὐτὴν τῆς ἀρχαιολογίας γραφὴν

ὧδέ πως λέγων. 5. "Οὐαλέριος Γρᾶτος, παύσας ἱεράσθαι
" Ἄνανον, Ἰσμάηλον ἀρχιερέα ἀποφαίνει τὸν τοῦ Φαβί.
" Καὶ τοῦτον δὲ μετ' οὐ πολὺ μεταστήσας Ἐλεάζαρον τὸν
" Ἀνάνου τοῦ ἀρχιερέως υἱὸν ἀποδείκνυσιν ἀρχιερέα.
" Ἐνιαυτοῦ δὲ διαγενομένου καὶ τόνδε παύσας Σίμωνι τῷ
" Καμίθου τὴν ἀρχιερωσύνην παραδίδωσιν. Οὐ πλέον δὲ
" καὶ τῷδε ἐνιαυτοῦ τὴν τιμὴν ἔχοντι διεγένετο χρόνος, καὶ
" Ἰώσηπος, ὁ καὶ Καϊάφας, διάδοχος ἦν αὐτῷ." 6. Οὐκοῦν
ὁ σύμπας οὐδ' ὅλος τετραέτης ἀποδείκνυται τῆς τοῦ σωτῆ-
ρος ἡμῶν διδασκαλίας χρόνος, τεσσάρων ἐπὶ τέσσαρσιν
ἔτεσιν ἀρχιερέων ἀπὸ τοῦ Ἄννα καὶ ἐπὶ τὴν τοῦ Καϊάφα
κατάστασιν ἐνιαύσιον λειτουργίαν διατετελεκότων. Τόν
γέ τοι Καϊάφαν ἀρχιερέα εἰκότως τοῦ ἐνιαυτοῦ, καθ' ὃν τὰ
τοῦ σωτηρίου πάθους ἐπετελεῖτο, ἡ τοῦ εὐαγγελίου παρε-
σημήνατο γραφὴ, ἐξ ἧς καὶ αὐτῆς οὐκ ἀπᾴδων τῆς προκει-
μένης ἐπιτηρήσεως ὁ τῆς τοῦ Χριστοῦ διδασκαλίας ἀπο-
δείκνυται χρόνος. 7. Ἀλλὰ γὰρ ὁ σωτὴρ καὶ κύριος
ἡμῶν οὐ μετὰ πλεῖστον τῆς καταρχῆς τοῦ κηρύγματος τοὺς
δώδεκα ἀποστόλους ἀνακαλεῖται, οὓς καὶ μόνους τῶν λοι-
πῶν αὐτοῦ μαθητῶν κατά τι γέρας ἐξαίρετον ἀποστόλους
ὠνόμασεν. Καὶ αὖθις ἀναδείκνυσιν ἑτέρους ἑβδομήκοντα,
οὓς καὶ αὐτοὺς ἀπέστειλεν ἀνὰ δύο δύο πρὸ προσώπου
αὐτοῦ εἰς πάντα τόπον καὶ πόλιν οὗ ἤμελλεν αὐτὸς ἔρχε-
σθαι.

XI. [Nic. H. E. I, 19, 20.] 1. Οὐκ εἰς μακρὸν δὲ τοῦ
βαπτιστοῦ Ἰωάννου ὑπὸ τοῦ νέου Ἡρώδου τὴν κεφαλὴν
ἀποτμηθέντος μνημονεύει μὲν καὶ ἡ θεία τῶν εὐαγγελίων
γραφή· συνιστορεῖ γε μὴν καὶ ὁ Ἰώσηπος, ὀνομαστὶ τῆς τε
Ἡρωδιάδος μνήμην πεποιημένος καὶ ὡς ἀδελφοῦ γυναῖκα

οὖσαν αὐτὴν ἠγάγετο πρὸς γάμον Ἡρώδης, ἀθετήσας μὲν τὴν προτέραν αὐτῷ κατὰ νόμους γεγενημένην (Ἀρέτα δ' ἦν αὕτη τοῦ Πετραίων βασιλέως θυγάτηρ), τὴν δὲ Ἡρωδιάδα ζῶντος διαστήσας τοῦ ἀνδρός· δι' ἣν καὶ τὸν Ἰωάννην ἀνελὼν πόλεμον αἴρεται πρὸς τὸν Ἀρέταν, ὡσὰν ἠτιμασμένης αὐτῷ τῆς θυγατρός. 2. Ἐν ᾧ πολέμῳ μάχης γενομένης πάντα φησὶ τὸν Ἡρώδου στρατὸν διαφθαρῆναι, καὶ ταῦτα πεπονθέναι τῆς ἐπιβουλῆς ἕνεκεν τῆς κατὰ τοῦ Ἰωάννου γεγενημένης. 3. Ὁ δ' αὐτὸς Ἰώσηπος ἐν τοῖς μάλιστα δικαιότατον καὶ βαπτιστὴν ὁμολογῶν γεγονέναι τὸν Ἰωάννην, τοῖς περὶ αὐτοῦ κατὰ τὴν τῶν εὐαγγελίων γραφὴν ἀναγεγραμμένοις συμμαρτυρεῖ. Ἱστορεῖ δὲ καὶ τὸν Ἡρώδην τῆς βασιλείας ἀποπεπτωκέναι διὰ τὴν αὐτὴν Ἡρωδιάδα, μεθ' ἧς αὐτὸν καὶ εἰς τὴν ὑπερορίαν ἀπεληλάσθαι, Βίενναν τῆς Γαλλίας οἰκεῖν καταδικασθέντα. 4. Καὶ ταῦτά γε αὐτῷ ἐν ὀκτωκαιδεκάτῳ τῆς ἀρχαιολογίας δεδήλωται, ἔνθα συλλαβαῖς αὐταῖς περὶ τοῦ Ἰωάννου ταῦτα γράφει "τισὶ δὲ τῶν Ἰουδαίων ἐδόκει ὀλωλέναι τὸν Ἡρώδου "στρατὸν ὑπὸ τοῦ θεοῦ, καὶ μάλα δικαίως τιννυμένου κατὰ "ποινὴν Ἰωάννου τοῦ καλουμένου βαπτιστοῦ. 5. Κτείνει "γὰρ τοῦτον Ἡρώδης, ἀγαθὸν ἄνδρα καὶ τοῖς Ἰουδαίοις "κελεύοντα, ἀρετὴν ἐπασκοῦσι καὶ τὰ πρὸς ἀλλήλους δι"καιοσύνῃ καὶ πρὸς τὸν θεὸν εὐσεβείᾳ χρωμένοις βαπτι"σμῷ συνιέναι. Οὕτω γὰρ δὴ καὶ τὴν βάπτισιν ἀποδεκτὴν "αὐτῷ φανεῖσθαι, μὴ ἐπί τινων ἁμαρτάδων παραιτήσει χρω"μένων, ἀλλ' ἐφ' ἁγνείᾳ τοῦ σώματος, ἅτε δὴ καὶ τῆς ψυχῆς "δικαιοσύνῃ προεκκεκαθαρμένης. 6. Καὶ τῶν ἄλλων συ"στρεφομένων (καὶ γὰρ ἥσθησαν ἐπὶ πλεῖστον τῇ ἀκροάσει "τῶν λόγων), δείσας Ἡρώδης τὸ ἐπὶ τοσόνδε πιθανὸν αὐ-

"τοῦ τοῖς ἀνθρώποις, μὴ ἐπὶ ἀποστάσει τινὶ φέροι (πάντα
"γὰρ ἐῴκεσαν συμβουλῇ τῇ ἐκείνου πράξοντες), πολὺ
"κρεῖττον ἡγεῖται, πρίν τι νεώτερον ἀπ' αὐτοῦ γενέσθαι,
"προλαβὼν ἀναιρεῖν, ἢ μεταβολῆς γενομένης εἰς πράγματα
"ἐμπεσὼν μετανοεῖν. Καὶ ὁ μὲν ὑποψίᾳ τῇ Ἡρώδου δέ-
"σμιος εἰς τὸν Μαχαιροῦντα πεμφθεὶς, τὸ προειρημένον
"φρούριον, ταύτῃ κτίννυται." 7. Ταῦτα περὶ τοῦ Ἰωάννου
διελθὼν καὶ τοῦ σωτῆρος ἡμῶν κατὰ τὴν αὐτὴν τοῦ συγ-
γράμματος ἱστορίαν ὧδέ πως μέμνηται "γίνεται δὲ κατὰ
"τοῦτον τὸν χρόνον Ἰησοῦς, σωφὸς ἀνὴρ, εἴ γε ἄνδρα
"αὐτὸν λέγειν χρή. Ἦν γὰρ παραδόξων ἔργων ποιητὴς,
"διδάσκαλος ἀνθρώπων τῶν ἡδονῇ τἀληθῆ δεχομένων,
"καὶ πολλοὺς μὲν τῶν Ἰουδαίων, πολλοὺς δὲ καὶ ἀπὸ τοῦ
"Ἑλληνικοῦ ἐπηγάγετο. 8. Ὁ Χριστὸς οὗτος ἦν. Καὶ
"αὐτὸν ἐνδείξει τῶν πρώτων ἀνδρῶν παρ' ἡμῖν σταυρῷ
"ἐπιτετιμηκότος Πιλάτου, οὐκ ἐπαύσαντο οἱ τὸ πρῶτον
"ἀγαπήσαντες. Ἐφάνη γὰρ αὐτοῖς τρίτην ἔχων ἡμέραν
"πάλιν ζῶν, τῶν θείων προφητῶν ταῦτά τε καὶ ἄλλα μυρία
"περὶ αὐτοῦ θαυμάσια εἰρηκότων. Εἰσέτι τε νῦν τῶν
"Χριστιανῶν ἀπὸ τοῦδε ὠνομασμένων οὐκ ἐπέλιπε τὸ
"φῦλον." 9. Ταῦτα τοῦ ἐξ αὐτῶν Ἑβραίων συγγραφέως
ἀνέκαθεν τῇ ἑαυτοῦ γραφῇ περί τε τοῦ βαπτιστοῦ Ἰωάννου
καὶ τοῦ σωτῆρος ἡμῶν παραδεδωκότος, τίς ἂν ἔτι λείποιτο
ἀποφυγὴ τοῦ μὴ ἀναισχύντους ἀπελέγχεσθαι τοὺς τὰ κατ'
αὐτῶν πλασαμένους ὑπομνήματα; ἀλλὰ ταῦτα μὲν ἐχέτω
ταύτῃ.

XII. [Nic. H. E. I, 21, 22.] 1. Τῶν γε μὴν τοῦ σωτῆ-
ρος ἀποστόλων παντί τῳ σαφὴς ἐκ τῶν εὐαγγελίων ἡ
πρόσρησις. Τῶν δ' ἑβδομήκοντα μαθητῶν κατάλογος μὲν

οὐδεὶς οὐδαμῆ φέρεται· λέγεταί γε μὴν εἷς αὐτῶν Βαρνάβας γεγονέναι, οὗ διαφόρως μὲν καὶ αἱ Πράξεις τῶν ἀποστόλων ἐμνημόνευσαν, οὐχ ἥκιστα δὲ καὶ ὁ Παῦλος Γαλάταις γράφων. Τούτων δ' εἶναί φασι καὶ Σωσθένην τὸν ἅμα Παύλῳ Κορινθίοις ἐπιστείλαντα. 2. Ἡ δ' ἱστορία παρὰ Κλήμεντι κατὰ τὴν πέμπτην τῶν Ὑποτυπώσεων, ἐν ᾗ καὶ Κηφᾶν, περὶ οὗ φησιν ὁ Παῦλος "ὅτε δὲ ἦλθε Κηφᾶς "εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην," ἕνα φησὶ γεγονέναι τῶν ἑβδομήκοντα μαθητῶν, ὁμώνυμον Πέτρῳ τυγχάνοντα τῷ ἀποστόλῳ. 3. Καὶ Ματθίαν δὲ τὸν ἀντὶ Ἰούδα τοῖς ἀποστόλοις συγκαταλεγέντα, τόν τε σὺν αὐτῷ τῇ ὁμοίᾳ ψήφῳ τιμηθέντα, τῆς αὐτῆς τῶν ἑβδομήκοντα κλήσεως ἠξιῶσθαι κατέχει λόγος. Καὶ Θαδδαῖον δὲ ἕνα τῶν αὐτῶν εἶναί φασι, περὶ οὗ καὶ ἱστορίαν ἐλθοῦσαν εἰς ἡμᾶς αὐτίκα μάλα ἐκθήσομαι. 4. Καὶ τῶν ἑβδομήκοντα δὲ πλείους τοῦ σωτῆρος πεφηνέναι μαθητὰς εὕροις ἂν ἐπιτηρήσας, μάρτυρι χρώμενος τῷ Παύλῳ, μετὰ τὴν ἐκ νεκρῶν ἔγερσιν ὤφθαι αὐτὸν φήσαντι πρῶτον μὲν Κηφᾷ, ἔπειτα τοῖς δώδεκα, καὶ μετὰ τούτους ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ὧν τινὰς μὲν ἔφασκε κεκοιμῆσθαι, τοὺς πλείους δ' ἔτι τῷ βίῳ, καθ' ὃν καιρὸν αὐτῷ ταῦτα συνετάττετο, περιεῖναι. 5. Ἔπειτα δ' ὤφθαι αὐτὸν Ἰακώβῳ φησίν· εἷς δὲ καὶ οὗτος τῶν φερομένων τοῦ σωτῆρος ἀδελφῶν ἦν. Εἶθ' ὡς παρὰ τούτους κατὰ μίμησιν τῶν δώδεκα πλείστων ὅσων ὑπαρξάντων ἀποστόλων, οἷος καὶ αὐτὸς ὁ Παῦλος ἦν, προστίθησι λέγων "ἔπειτα ὤφθη τοῖς ἀποστόλοις πᾶσι." Ταῦτα μὲν οὖν περὶ τῶνδε. Τῆς δὲ περὶ τὸν Θαδδαῖον ἱστορίας τοιοῦτος γέγονεν ὁ τρόπος.

XIII. [Nic. H. E. II, 7, et Euagr. IV, 29.] 1. Ἡ τοῦ

κυρίου καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ θειότης, εἰς πάντας ἀνθρώπους τῆς παραδοξοποιοῦ δυνάμεως ἕνεκεν βοωμένη, μυρίους ὅσους καὶ τῶν ἐπ' ἀλλοδαπῆς πορρωτάτω τε τῆς Ἰουδαίας νόσων καὶ παντοίων παθῶν ἐλπίδι θεραπείας ἐπήγετο. 2. Ταύτῃ τοι βασιλεὺς Ἄβγαρος, τῶν ὑπὲρ Εὐφράτην ἐθνῶν ἐπισημότατα δυναστεύων, πάθει τὸ σῶμα δεινῷ καὶ οὐ θεραπευτῷ ὅσον ἐπ' ἀνθρωπείᾳ δυνάμει καταφθειρόμενος, ὡς καὶ τοὔνομα τοῦ Ἰησοῦ πολὺ καὶ τὰς δυνάμεις συμφώνως πρὸς ἁπάντων μαρτυρουμένας ἐπύθετο, ἱκέτης αὐτοῦ πέμψας δι' ἐπιστοληφόρου γίνεται, τῆς νόσου τυχεῖν ἀπαλλαγῆς ἀξιῶν. 3. Ὁ δὲ μὴ τότε καλοῦντι ὑπακούσας ἐπιστολῆς γοῦν αὐτὸν ἰδίας καταξιοῖ, ἕνα τῶν αὐτοῦ μαθητῶν ἀποστέλλειν ἐπὶ θεραπείᾳ τῆς νόσου, ὁμοῦ τε αὐτοῦ σωτηρίαν καὶ τῶν προσηκόντων ἁπάντων ὑπισχνούμενος. 4. Οὐκ εἰς μακρὸν δὲ ἄρα αὐτῷ ἐπληροῦτο τὰ τῆς ἐπαγγελίας. Μετὰ γοῦν τὴν ἐκ νεκρῶν ἀνάστασιν καὶ τὴν εἰς οὐρανοὺς ἄνοδον Θωμᾶς, τῶν ἀποστόλων εἷς τῶν δώδεκα, Θαδδαῖον, ἐν ἀριθμῷ καὶ αὐτὸν τῶν ἑβδομήκοντα τοῦ Χριστοῦ μαθητῶν κατειλεγμένον, κινήσει θειοτέρᾳ ἐπὶ τὴν Ἔδεσσαν κήρυκα καὶ εὐαγγελιστὴν τῆς περὶ τοῦ Χριστοῦ διδασκαλίας ἐκπέμπει, πάντα τε δι' αὐτοῦ τὰ τῆς τοῦ σωτῆρος ἡμῶν τέλος ἐλάμβανεν ἐπαγγελίας. Ἔχεις καὶ τούτων ἀνάγραπτον τὴν μαρτυρίαν, ἐκ τῶν κατὰ Ἔδεσσαν τὸ τηνικαῦτα βασιλευομένην πόλιν γραμματοφυλακείων ληφθεῖσαν. Ἐν γοῦν τοῖς αὐτόθι δημοσίοις χάρταις, τοῖς τὰ παλαιὰ καὶ τὰ ἀμφὶ τὸν Ἄβγαρον πραχθέντα περιέχουσι, καὶ ταῦτα εἰσέτι νῦν ἐξ ἐκείνου πεφυλαγμένα εὕρηται. Οὐδὲν δὲ οἷον καὶ αὐτῶν ἐπακοῦσαι τῶν ἐπιστολῶν, ἀπὸ τῶν ἀρχείων ἡμῖν ἀναληφθεισῶν, καὶ τόνδε αὐτοῖς ῥήμασιν ἐκ τῆς Σύρων φωνῆς μεταβληθεισῶν τὸν τρόπον.

Ἀντίγραφον ἐπιστολῆς γραφείσης ὑπὸ Ἀβγάρου τοπάρχου τῷ Ἰησοῦ, καὶ πεμφθείσης αὐτῷ δι' Ἀνανία ταχυδρόμου εἰς Ἱεροσόλυμα.

6. "Ἀβγαρος τοπάρχης Ἐδέσσης Ἰησοῦ σωτῆρι ἀγαθῷ "ἀναφανέντι ἐν τόπῳ Ἱεροσολύμων χαίρειν. Ἤκουσταί "μοι τὰ περὶ σοῦ καὶ τῶν σῶν ἰαμάτων, ὡς ἄνευ φαρμάκων "καὶ βοτανῶν ὑπὸ σοῦ γινομένων. Ὡς γὰρ λόγος, τυ- "φλοὺς ἀναβλέπειν ποιεῖς, χωλοὺς περιπατεῖν, καὶ λε- "προὺς καθαρίζεις, καὶ ἀκάθαρτα πνεύματα καὶ δαίμονας "ἐκβάλλεις, καὶ τοὺς ἐν μακρονοσίᾳ βασανιζομένους θερα- "πεύεις, καὶ νεκροὺς ἐγείρεις. 7. Καὶ ταῦτα πάντα ἀκού- "σας περὶ σοῦ κατὰ νοῦν ἐθέμην τὸ ἕτερον τῶν δύο, ἢ ὅτι "σὺ εἶ ὁ Θεὸς καὶ καταβὰς ἀπὸ τοῦ οὐρανοῦ ποιεῖς ταῦτα, "ἢ υἱὸς εἶ τοῦ Θεοῦ ποιῶν ταῦτα. 8. Διὰ τοῦτο τοίνυν "γράψας ἐδεήθην σου σκυλῆναι πρὸς ἐμὲ, καὶ τὸ πάθος, ὃ "ἔχω, θεραπεῦσαι. Καὶ γὰρ ἤκουσα ὅτι καὶ Ἰουδαῖοι κατα- "γογγύζουσί σου καὶ βούλονται κακῶσαί σε. Πόλις δέ "μικροτάτη μοί ἐστι καὶ σεμνὴ, ἥτις ἐξαρκεῖ ἀμφοτέροις."

9. [Καὶ ταῦτα μὲν οὕτως ἔγραψε, τῆς θείας αὐτὸν τέως μικρὸν αὐγασάσης ἐλλάμψεως. Ἄξιον δὲ καὶ τῆς πρὸς τοῦ Ἰησοῦ αὐτῷ διὰ τοῦ αὐτοῦ γραμματοκομιστοῦ ἀποστα- λείσης ἐπακοῦσαι ὀλιγοστίχου μὲν, πολυδυνάμου δὲ ἐπι- στολῆς, τοῦτον ἐχούσης καὶ αὐτῆς τὸν τρόπον.]

Τὰ ἀντιγραφέντα ὑπὸ Ἰησοῦ διὰ Ἀνανία ταχυδρόμου τοπάρχῳ Ἀβγάρῳ.

10. "Μακάριος εἶ πιστεύσας ἐν ἐμοὶ μὴ ἑωρακώς με. "Γέγραπται γὰρ περὶ ἐμοῦ τοὺς ἑωρακότας με μὴ πιστεύ- "σειν μοι, καὶ ἵνα οἱ μὴ ἑωρακότες αὐτοὶ πιστεύσωσι καὶ "ζήσωνται. Περὶ δὲ οὗ ἔργαψάς μοι ἐλθεῖν πρὸς σὲ, δέον

"εστι πάντα, δι' ἃ ἀπεστάλην, ἐνταῦθα πληρῶσαί με, καὶ "μετὰ τὸ πληρῶσαι οὕτως ἀναληφθῆναι πρὸς τὸν ἀποστεί- "λαντά με. Καὶ ἐπειδὰν ἀναληφθῶ, ἀποστελῶ σοί τινα "τῶν μαθητῶν μου, ἵνα ἰάσηταί σου τὸ πάθος καὶ ζωήν "σοι καὶ τοῖς σὺν σοὶ παράσχηται." 5

11. Ταύταις δὲ ταῖς ἐπιστολαῖς ἔτι καὶ ταῦτα συνῆπτο τῇ Σύρων φωνῇ. Μετὰ δὲ τὸ ἀναληφθῆνα τὸν Ἰησοῦν ἀπέστειλεν αὐτῷ Ἰούδας ὁ καὶ Θωμᾶς Θαδδαῖον ἀπόστολον, ἕνα τῶν ἑβδομήκοντα· ὃς ἐλθὼν κατέμενε πρὸς Τωβίαν τὸν τοῦ Τωβία. Ὡς δὲ ἠκούσθη περὶ αὐτοῦ, ἐμηνύθη τῷ 10 Ἀβγάρῳ ὅτι ἐλήλυθεν ἐνταῦθα ἀπόστολος τοῦ Ἰησοῦ, καθὰ ἐπέστειλέ σοι. 12. Ἤρξατο οὖν ὁ Θαδδαῖος ἐν δυνάμει θεοῦ θεραπεύειν πᾶσαν νόσον καὶ μαλακίαν, ὥστε πάντας θαυμάζειν· ὡς δὲ ἤκουσεν ὁ Ἄβγαρος τὰ μεγαλεῖα καὶ τὰ θαυμάσια, ἃ ἐποίει, καὶ ὡς ἐθεράπευεν, ἐν ὑπονοίᾳ γέγονεν 15 ὡς ὅτι αὐτός ἐστι, περὶ οὗ ὁ Ἰησοῦς ἐπέστειλε λέγων, ἐπειδὰν ἀναληφθῶ, ἀποστελῶ σοί τινα τῶν μαθητῶν μου, ὃς τὸ πάθος σου ἰάσετει. 13. Μετακαλεσάμενος οὖν τὸν Τωβίαν, παρ' ᾧ κατέμενεν, εἶπεν, ἤκουσα ὅτι ἀνήρ τις δυνάστης ἐλθὼν κατέμεινεν ἐν τῇ σῇ οἰκίᾳ· ἀνάγαγε αὐτὸν 20 πρὸς ἐμέ. Ἐλθὼν δὲ ὁ Τωβίας παρὰ Θαδδαίῳ εἶπεν αὐτῷ, ὁ τοπάρχης Ἄβγαρος μετακαλεσάμενός με εἶπεν ἀναγαγεῖν σε παρ' αὐτῷ, ἵνα θεραπεύσῃς αὐτοῦ τὸ πάθος. Καὶ ὁ Θαδδαῖος, ἀναβαίνω, ἔφη, ἐπειδήπερ δυνάμει παρ' αὐτῷ ἀπέσταλμαι. 14. Ὁρθρίσας οὖν ὁ Τωβίας τῇ ἑξῆς 25 καὶ παραλαβὼν τὸν Θαδδαῖον ἦλθε πρὸς τὸν Ἄβγαρον· ὡς δὲ ἀνέβη, παρόντων καὶ ἑστώτων τῶν μεγιστάνων αὐτοῦ, παραχρῆμα ἐν τῷ εἰσιέναι αὐτὸν ὅραμα μέγα ἐφάνη τῷ Ἀβγάρῳ ἐν τῷ προσώπῳ τοῦ ἀποστόλου Θαδδαίου.

ὅπερ ἰδὼν Ἄβγαρος προσεκύνησε τῷ Θαδδαίῳ, θαῦμά τε ἔσχε πάντας τοὺς περιεστῶτας· αὐτοὶ γὰρ οὐχ ἑωράκεσαν τὸ ὅραμα, ὃ μόνῳ τῷ Ἀβγάρῳ ἐφάνη. 15. Ὃς καὶ τὸν Θαδδαῖον ἤρετο, εἰ ἐπ' ἀληθείας μαθητὴς εἶ Ἰησοῦ τοῦ υἱοῦ τοῦ θεοῦ, ὃς εἰρήκει πρὸς ἐμέ "ἀποστελῶ σοί τινα τῶν μαθητῶν μου, ὅστις ἰάσεταί σε καὶ ζωήν σοι παρέξει." Καὶ ὁ Θαδδαῖος ἔφη "ἐπεὶ μεγάλως πεπίστευκας εἰς τὸν ἀποστείλαντά με, διὰ τοῦτο ἀπεστάλην πρὸς σέ. Καὶ πάλιν ἐὰν πιστεύσῃς ἐν αὐτῷ, ὡς ἂν πιστεύσῃς ἔσται σοι τὰ αἰτήματα τῆς καρδίας σου." 16. Καὶ ὁ Ἄβγαρος πρὸς αὐτόν "οὕτως ἐπίστευσα," φησὶν, "ἐν αὐτῷ, ὡς καὶ τοὺς Ἰουδαίους τοὺς σταυρώσαντας αὐτὸν βουληθῆναι δύναμιν παραλαβὼν κατακόψαι, εἰ μὴ διὰ τὴν βασιλείαν τὴν Ῥωμαίων ἀνεκόπην τούτου." Καὶ ὁ Θαδδαῖος εἶπεν "ὁ κύριος ἡμῶν τὸ θέλημα τοῦ πατρὸς αὐτοῦ πεπλήρωκε, καὶ πληρώσας ἀνελήφθη πρὸς τὸν πατέρα." 17. Λέγει αὐτῷ Ἄβγαρος "κἀγὼ πεπίστευκα εἰς αὐτὸν καὶ εἰς τὸν πατέρα αὐτοῦ." Καὶ ὁ Θαδδαῖος "διὰ τοῦτο," φησὶ, "τίθημι τὴν χεῖρά μου ἐπὶ σὲ ἐν ὀνόματι αὐτοῦ." Καὶ τοῦτο πράξαντος παραχρῆμα ἐθεραπεύθη τῆς νόσου καὶ τοῦ πάθους οὗ εἶχεν. 18. Ἐθαύμασέ τε ὁ Ἄβγαρος, ὅτι καθὼς ἤκουσται αὐτῷ περὶ τοῦ Ἰησοῦ, οὕτως τοῖς ἔργοις παρέλαβε διὰ τοῦ μαθητοῦ αὐτοῦ Θαδδαίου, ὃς αὐτὸν ἄνευ φαρμακείας καὶ βοτανῶν ἐθεράπευσεν, καὶ οὐ μόνον, ἀλλὰ καὶ Ἄβδον τὸν τοῦ Ἄβδου ποδάγραν ἔχοντα, ὃς καὶ αὐτὸς προσελθὼν ὑπὸ τοὺς πόδας αὐτοῦ ἔπεσεν, εὐχάς τε διὰ χειρὸς λαβὼν ἐθεραπεύθη· πολλούς τε ἄλλους συμπολίτας αὐτῶν ὁ αὐτὸς ἰάσατο, θαυμαστὰ καὶ μεγάλα ποιῶν, καὶ κηρύσσων τὸν λόγον τοῦ θεοῦ. 19. Μετὰ δὲ ταῦτα ὁ Ἄβγαρος "σὺ

Θαδδαῖε," ἔφη, "σὺν δυνάμει τοῦ θεοῦ ταῦτα ποιεῖς, καὶ ἡμεῖς σε αὐτοὶ ἐθαυμάσαμεν. Ἀλλ' ἐπὶ τούτοις δέομαί σου, διήγησαί μοι περὶ τῆς ἐλεύσεως τοῦ Ἰησοῦ πῶς ἐγένετο, καὶ περὶ τῆς δυνάμεως αὐτοῦ, καὶ ἐν ποίᾳ δυνάμει ταῦτα ἐποίει, ἅτινα ἠκούσαμεν." 20. Καὶ ὁ Θαδδαῖος "νῦν μὲν σιωπήσομαι," ἔφη, "ἐπειδὴ κηρῦξαι τὸν λόγον ἀπεστάλην, αὔριον δὲ ἐκκλησίασόν μοι τοὺς πολίτας σου πάντας, καὶ ἐπ' αὐτῶν κηρύξω τὸν λόγον τοῦ θεοῦ, καὶ σπερῶ ἐν αὐτοῖς τὸν λόγον τῆς ζωῆς, περί τε τῆς ἐλεύσεως τοῦ Ἰησοῦ καθὼς ἐγένετο, καὶ περὶ τῆς ἀποστολῆς αὐτοῦ, καὶ ἕνεκα τίνος ἀπεστάλη ὑπὸ τοῦ πατρὸς, καὶ περὶ τῆς δυνάμεως τῶν ἔργων αὐτοῦ, καὶ μυστηρίων ὧν ἐλάλησεν ἐν τῷ κόσμῳ, καὶ ποίᾳ δυνάμει ταῦτα ἐποίει, καὶ περὶ τῆς καινῆς αὐτοῦ κηρύξεως, καὶ περὶ τῆς σμικρότητος καὶ περὶ τῆς ταπεινώσεως αὐτοῦ, καὶ πῶς ἐταπείνωσεν ἑαυτὸν καὶ ἀπέθανε καὶ ἐσμίκρυνεν αὐτοῦ τὴν θεότητα καὶ ἐσταυρώθη, καὶ κατέβη εἰς τὸν Ἅιδην, καὶ διέσχισε φραγμὸν τὸν ἐξ αἰῶνος μὴ σχισθέντα, καὶ ἀνήγαγεν νεκρούς· καταβὰς γὰρ μόνος συνήγειρεν πολλοὺς, εἶθ' οὕτως ἀνέβη πρὸς τὸν πατέρα αὐτοῦ." 21. Ἐκέλευσεν οὖν ὁ Ἄβγαρος τῇ ἑῴθεν συνάξαι τοὺς πολίτας αὐτοῦ καὶ ἀκοῦσαι τὴν κήρυξιν Θαδδαίου, καὶ μετὰ ταῦτα προσέταξεν αὐτῷ δοθῆναι χρυσὸν καὶ ἄσημον. Ὁ δὲ οὐκ ἐδέξατο εἰπών "εἰ τὰ ἡμέτερα καταλελοίπαμεν, πῶς τὰ ἀλλότρια ληψόμεθα;" 22. ἐπράχθη ταῦτα τεσσαρακοστῷ καὶ τριακοσιοστῷ ἔτει, ἃ καὶ οὐκ εἰς ἄχρηστον πρὸς λέξιν ἐκ τῆς Σύρων μεταβληθέντα φωνῆς ἐνταῦθά μοι κατὰ καιρὸν κείσθω.

ΕΥΣΕΒΙΟΥ

ΤΟΥ ΠΑΜΦΙΛΟΥ

ΕΚΚΛΗΣΙΑΣΤΙΚΗΣ ΙΣΤΟΡΙΑΣ

ΛΟΓΟΣ Β.

XXIII. [Nic. H. E. II, 38.] 1. Ἰουδαῖοί γε μὴν τοῦ Παύλου Καίσαρα ἐπικαλεσαμένου, ἐπί τε τὴν Ῥωμαίων πόλιν ὑπὸ Φήστου παραπεμφθέντος, τῆς ἐλπίδος καθ' ἣν ἐξήρτυον αὐτῷ τὴν ἐπιβουλὴν ἀποπεσόντες, ἐπὶ Ἰάκωβον τὸν τοῦ κυρίου τρέπονται ἀδελφὸν, ᾧ πρὸς τῶν ἀποστόλων ὁ τῆς ἐπισκοπῆς τῆς ἐν Ἱεροσολύμοις ἐγκεχείριστο θρόνος. Τοιαῦτα δὲ αὐτοῖς καὶ τὰ κατὰ τούτου τολμᾶται. 2. Εἰς μέσον αὐτὸν ἀγαγόντες ἄρνησιν τῆς εἰς τὸν Χριστὸν πίστεως ἐπὶ παντὸς ἐζήτουν τοῦ λαοῦ. Τοῦ δὲ παρὰ τὴν ἁπάντων γνώμην ἐλευθέρᾳ φωνῇ καὶ μᾶλλον ἢ προσεδόκησαν ἐπὶ τῆς πληθύος ἁπάσης παρρησιασαμένου, καὶ ὁμολογήσαντος υἱὸν εἶναι τοῦ θεοῦ τὸν σωτῆρα καὶ κύριον ἡμῶν Ἰησοῦν, μηκέθ' οἷοί τε τὴν τοῦ ἀνδρὸς μαρτυρίαν φέρειν, τῷ καὶ δικαιότατον αὐτὸν παρὰ τοῖς πᾶσι δι' ἀκρότητα ἧς μετῄει κατὰ τὸν βίον φιλοσοφίας τε καὶ θεοσεβείας πιστεύεσθαι, κτείνουσι, καιρὸν εἰς ἐξουσίαν λαβόντες τὴν ἀναρχίαν, ὅτι δὴ τοῦ Φήστου κατ' αὐτὸ τοῦ καιροῦ ἐπὶ τῆς Ἰουδαίας τελευτήσαντος ἄναρχα καὶ ἀνεπιτρόπευτα τὰ τῆς αὐτόθι διοικήσεως καθειστήκει. 3. Τὸν δὲ τῆς τοῦ Ἰακώ-

βου τελευτῆς τρόπον ἤδη μὲν πρότερον αἱ παρατεθεῖσαι τοῦ Κλήμεντος φωναὶ δεδηλώκασιν, ἀπὸ τοῦ πτερυγίου βεβλῆσθαι ξύλῳ τε τὴν πρὸς θάνατον πεπλῆχθαι αὐτὸν ἱστορηκότος. 4. Ἀκριβέστατά γε μὴν τὰ κατ' αὐτὸν ὁ Ἡγήσιππος, ἐπὶ τῆς πρώτης τῶν ἀποστόλων γενόμενος διαδοχῆς, ἐν τῷ πέμπτῳ αὐτοῦ ὑπομνήματι τοῦτον λέγων ἱστορεῖ τὸν τρόπον " διαδέχεται δὲ τὴν ἐκκλησίαν μετὰ τῶν " ἀποστόλων ὁ ἀδελφὸς τοῦ κυρίου Ἰάκωβος, ὁ ὀνομασθεὶς " ὑπὸ πάντων 'δίκαιος' ἀπὸ τῶν τοῦ κυρίου χρόνων μέχρι " καὶ ἡμῶν· ἐπεὶ πολλοὶ Ἰάκωβοι ἐκαλοῦντο. 5. Οὗτος " δὲ ἐκ κοιλίας μητρὸς αὐτοῦ ἅγιος ἦν. Οἶνον καὶ σίκερα " οὐκ ἔπιεν, οὐδὲ ἔμψυχον ἔφαγε. Ξυρὸν ἐπὶ τὴν κεφαλὴν " αὐτοῦ οὐκ ἀνέβη, ἔλαιον οὐκ ἠλείψατο, καὶ βαλανείῳ οὐκ " ἐχρήσατο. 6. Τούτῳ μόνῳ ἐξῆν εἰς τὰ ἅγια εἰσιέναι. " Οὐδὲ γὰρ ἐρεοῦν ἐφόρει, ἀλλὰ σινδόνας. Καὶ μόνος " εἰσήρχετο εἰς τὸν ναὸν, ηὑρίσκετό τε κείμενος ἐπὶ τοῖς γό- " νασι, καὶ αἰτούμενος ὑπὲρ τοῦ λαοῦ ἄφεσιν, ὡς ἀπεσκλη- " κέναι τὰ γόνατα αὐτοῦ δίκην καμήλου, διὰ τὸ ἀεὶ κάμπτειν " προσκυνοῦντα τῷ θεῷ τὰ γόνατα καὶ αἰτεῖσθαι ἄφεσιν τῷ " λαῷ. 7. Διά γέ τοι τὴν ὑπερβολὴν τῆς δικαιοσύνης " αὐτοῦ ἐκαλεῖτο 'δίκαιος καὶ ὠβλίας,' ὅ ἐστιν Ἑλληνιστὶ " 'περιοχὴ τοῦ λαοῦ καὶ δικαιοσύνη,' ὡς οἱ προφῆται δηλοῦ- " σι περὶ αὐτοῦ. 8. Τινὲς οὖν τῶν ἑπτὰ αἱρέσεων τῶν ἐν τῷ " λαῷ, τῶν προγεγραμμένων μοι ἐν τοῖς ὑπομνήμασιν, " ἐπυνθάνοντο αὐτοῦ τίς ἡ θύρα τοῦ Ἰησοῦ. Καὶ ἔλεγε " τοῦτον εἶναι τὸν σωτῆρα. 9. Ἐξ ὧν τινες ἐπίστευσαν " ὅτι Ἰησοῦς ἐστιν ὁ Χριστός. Αἱ δὲ αἱρέσεις αἱ προειρη- " μέναι οὐκ ἐπίστευον οὔτε ἀνάστασιν οὔτε ἐρχόμενον ἀπο- " δοῦναι ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ. Ὅσοι δὲ καὶ ἐπίστευ-

"σαν, διὰ Ἰάκωβον. 10. Πολλῶν οὖν καὶ τῶν ἀρχόντων
"πιστευόντων, ἦν θόρυβος τῶν Ἰουδαίων καὶ γραμματέων
"καὶ Φαρισαίων λεγόντων ὅτι κινδυνεύει πᾶς ὁ λαὸς Ἰη-
"σοῦν τὸν Χρίστὸν προσδοκᾶν. Ἔλεγον οὖν συνελθόντες
"τῷ Ἰακώβῳ· ‘παρακαλοῦμέν σε, ἐπίσχες τὸν λαὸν, ἐπεὶ
"ἐπλανήθη εἰς Ἰησοῦν, ὡς αὐτοῦ ὄντος τοῦ Χριστοῦ.
"Παρακαλοῦμέν σε πεῖσαι πάντας τοὺς ἐλθόντας εἰς τὴν
"ἡμέραν τοῦ πάσχα περὶ Ἰησοῦ. Σοὶ γὰρ πάντες πειθό-
"μεθα. Ἡμεῖς γὰρ μαρτυροῦμέν σοι καὶ πᾶς ὁ λαὸς ὅτι
"δίκαιος εἶ καὶ ὅτι πρόσωπον οὐ λαμβάνεις. 11. Πεῖσον
"οὖν σὺ τὸν ὄχλον περὶ Ἰησοῦ μὴ πλανᾶσθαι. Καὶ γὰρ
"πᾶς ὁ λαὸς καὶ πάντες πειθόμεθά σοι. Στῆθι οὖν ἐπὶ
"τὸ πτερύγιον τοῦ ἱεροῦ, ἵνα ἄνωθεν ᾖς ἐπιφανὴς καὶ ᾖ
"εὐάκουστά σου τὰ ῥήματα παντὶ τῷ λαῷ. Διὰ γὰρ τὸ
"πάσχα συνεληλύθασι πᾶσαι αἱ φυλαὶ μετὰ καὶ τῶν ἐθνῶν.’
"12. Ἔστησαν οὖν οἱ προειρημένοι γραμματεῖς καὶ Φαρι-
"σαῖοι τὸν Ἰάκωβον ἐπὶ τὸ πτερύγιον τοῦ ναοῦ, καὶ ἔκραξαν
"αὐτῷ καὶ εἶπαν, ‘δίκαιε, ᾧ πάντες πείθεσθαι ὀφείλομεν,
"ἐπεὶ ὁ λαὸς πλανᾶται ὀπίσω Ἰησοῦ τοῦ σταυρωθέντος,
"ἀπάγγειλον ἡμῖν τίς ἡ θύρα τοῦ Ἰησοῦ.’ 13. Καὶ ἀπε-
"κρίνατο φωνῇ μεγάλῃ, ‘τί με ἐπερωτᾶτε περὶ Ἰησοῦ τοῦ
"υἱοῦ τοῦ ἀνθρώπου; καὶ αὐτὸς κάθηται ἐν τῷ οὐρανῷ ἐκ
"δεξιῶν τῆς μεγάλης δυνάμεως, καὶ μέλλει ἔρχεσθαι ἐπὶ
"τῶν νεφελῶν τοῦ οὐρανοῦ.’ 14. Καὶ πολλῶν πληροφο-
"ρηθέντων, καὶ δοξαζόντων ἐπὶ τῇ μαρτυρίᾳ τοῦ Ἰακώ-
"βου, καὶ λεγόντων ‘ὡσαννὰ τῷ υἱῷ Δαβὶδ,’ τότε πάλιν οἱ
"αὐτοὶ γραμματεῖς καὶ Φαρισαῖοι πρὸς ἀλλήλους ἔλεγον,
"‘κακῶς ἐποιήσαμεν τοιαύτην μαρτυρίαν παρασχόντες τῷ
"Ἰησοῦ· ἀλλὰ ἀναβάντες καταβάλωμεν αὐτὸν, ἵνα φοβη-

"Θέντες μὴ πιστεύσωσιν αὐτῷ.' 15. Καὶ ἔκραξαν λέγοντες,
"'ὦ ὦ, καὶ ὁ δίκαιος ἐπλανήθη.' Καὶ ἐπλήρωσαν τὴν γρα-
"φὴν τὴν ἐν τῷ Ἡσαΐᾳ γεγραμμένην· 'ἄρωμεν τὸν δίκαιον,
"ὅτι δύσχρηστος ἡμῖν ἐστι· τοίνυν τὰ γεννήματα τῶν
"ἔργων αὐτῶν φάγονται.' 16. Ἀναβάντες οὖν κατέβαλον
"τὸν δίκαιον, καὶ ἔλεγον ἀλλήλοις, 'λιθάσωμεν Ἰάκωβον
"τὸν δίκαιον.' Καὶ ἤρξαντο λιθάζειν αὐτὸν, ἐπεὶ κατα-
"βληθεὶς οὐκ ἀπέθανεν, ἀλλὰ στραφεὶς ἔθηκε τὰ γόνατα
"λέγων, 'παρακαλῶ, κύριε θεὲ πάτερ, ἄφες αὐτοῖς· οὐ γὰρ
"οἴδασι τί ποιοῦσιν.' 17. Οὕτω δὲ καταλιθοβολούντων
"αὐτὸν εἷς τῶν ἱερέων τῶν υἱῶν Ῥηχὰβ υἱοῦ Ῥαχαβεὶμ
"τῶν μαρτυρουμένων ὑπὸ Ἱερεμίου τοῦ προφήτου ἔκραζε
"λέγων, 'παύσασθε· τί ποιεῖτε; εὔχεται ὑπὲρ ὑμῶν ὁ δί-
"καιος.' 18. Καὶ λαβών τις ἀπ' αὐτῶν εἷς τῶν γναφέων
"τὸ ξύλον, ἐν ᾧ ἀπεπίεζε τὰ ἱμάτια, ἤνεγκε κατὰ τῆς κεφα-
"λῆς τοῦ δικαίου. Καὶ οὕτως ἐμαρτύρησεν. Καὶ ἔθαψαν
"αὐτὸν ἐπὶ τῷ τόπῳ παρὰ τῷ ναῷ, καὶ ἔτι αὐτοῦ ἡ στήλη
"μένει παρὰ τῷ ναῷ. Μάρτυς οὗτος ἀληθὴς Ἰουδαίοις τε
"καὶ Ἕλλησι γεγένηται ὅτι Ἰησοῦς ὁ Χριστός ἐστιν. Καὶ
"εὐθὺς Οὐεσπασιανὸς πολιορκεῖ αὐτούς." 19. Ταῦτα διὰ
πλάτους συνῳδὰ τῷ Κλήμεντι καὶ ὁ Ἡγήσιππος. Οὕτω
δὲ ἄρα θαυμάσιός τις ἦν καὶ παρὰ τοῖς ἄλλοις ἅπασιν ἐπὶ
δικαιοσύνῃ βεβόητο ὁ Ἰάκωβος ὡς καὶ τοὺς Ἰουδαίων
ἐμφρονας δοξάζειν ταῦτην εἶναι τὴν αἰτίαν τῆς παραχρῆμα
μετὰ τὸ μαρτύριον αὐτοῦ πολιορκίας τῆς Ἱερουσαλὴμ, ἣν
δι' οὐδὲν ἕτερον αὐτοῖς συμβῆναι ἢ διὰ τὸ κατ' αὐτοῦ
τολμηθὲν ἄγος. 20. Ἀμέλει γέ τοι καὶ ὁ Ἰώσηπος οὐκ
ἀπώκνησε καὶ τοῦτ' ἐγγράφως ἐπιμαρτύρασθαι δι' ὧν φησι
λέξεων "ταῦτα δὲ συμβέβηκεν Ἰουδαίοις κατ' ἐκδίκησιν

"Ἰακώβου τοῦ δικαίου, ὃς ἦν ἀδελφὸς Ἰησοῦ τοῦ λεγο-
"μένου Χριστοῦ, ἐπειδήπερ δικαιότατον αὐτὸν ὄντα οἱ Ἰου-
"δαῖοι ἀπέκτειναν." 21. Ὁ δ' αὐτὸς καὶ τὸν θάνατον αὐτοῦ
ἐν εἰκοστῷ τῆς ἀρχαιολογίας δηλοῖ διὰ τούτων· "πέμπει
"δὲ Καῖσαρ Ἀλβῖνον εἰς τὴν Ἰουδαίαν ἔπαρχον, Φήστου
"τὴν τελευτὴν πυθόμενος. Ὁ δὲ νεώτερος Ἄνανος, ὃν
"τὴν ἀρχιερωσύνην εἴπαμεν παρειληφέναι, θρασὺς ἦν τὸν
"τρόπον καὶ τολμητὴς διαφερόντως, αἵρεσιν δὲ μετῄει τὴν
"Σαδδουκαίων, οἵπερ εἰσὶ περὶ τὰς κρίσεις ὠμοὶ παρὰ πάν-
"τας τοὺς Ἰουδαίους, καθὼς ἤδη δεδηλώκαμεν. 22. Ἄτε
"δὴ οὖν τοιοῦτος ὢν ὁ Ἄνανος, νομίσας ἔχειν καιρὸν
"ἐπιτήδειον, διὰ τὸ τεθνάναι μὲν Φῆστον, Ἀλβῖνον δὲ ἔτι
"κατὰ τὴν ὁδὸν ὑπάρχειν, καθίζει συνέδριον κριτῶν, καὶ
"παραγαγὼν εἰς αὐτὸ τὸν ἀδελφὸν Ἰησοῦ τοῦ Χριστοῦ
"λεγομένου, Ἰάκωβος ὄνομα αὐτῷ, καί τινας ἑτέρους, ὡς
"παρανομησάντων κατηγορίαν ποιησάμενος παρέδωκε λευ-
"σθησομένους. 23. Ὅσοι δὲ ἐδόκουν ἐπιεικέστατοι τῶν
"κατὰ τὴν πόλιν εἶναι καὶ τὰ περὶ τοὺς νόμους ἀκριβεῖς,
"βαρέως ἤνεγκαν ἐπὶ τούτῳ, καὶ πέμπουσι πρὸς τὸν βα-
"σιλέα κρύφα, παρακαλοῦντες αὐτὸν ἐπιστεῖλαι τῷ Ἀνάνῳ
"μηκέτι τοιαῦτα πράσσειν· μηδὲ γὰρ τὸ πρῶτον ὀρθῶς
"αὐτὸν πεποιηκέναι. Τινὲς δὲ αὐτῶν καὶ τὸν Ἀλβῖνον
"ὑπαντιάζουσιν ἀπὸ τῆς Ἀλεξανδρείας ὁδοιποροῦντα, καὶ
"διδάσκουσιν ὡς οὐκ ἐξὸν ἦν Ἀνάνῳ χωρὶς τῆς αὐτοῦ
"γνώμης καθίσαι συνέδριον. 24. Ἀλβῖνος δὲ πεισθεὶς
"τοῖς λεγομένοις γράφει μετ' ὀργῆς τῷ Ἀνάνῳ, λήψεσθαι
"παρ' αὐτοῦ δίκας ἀπειλῶν. Καὶ ὁ βασιλεὺς δὲ Ἀγρίππας
"διὰ τοῦτο τὴν ἀρχιερωσύνην ἀφελόμενος αὐτοῦ ἄρξαντος
"μῆνας τρεῖς, Ἰησοῦν τὸν τοῦ Δαμμαίου κατέστησεν."

Τοιαῦτα καὶ τὰ κατὰ Ἰάκωβον, οὗ ἡ πρώτη τῶν ὀνομαζομένων καθολικῶν ἐπιστολῶν εἶναι λέγεται. 25. Ἰστέον δὲ ὡς νοθεύεται μὲν (οὐ πολλοὶ γοῦν τῶν παλαιῶν αὐτῆς ἐμνημόνευσαν, ὡς οὐδὲ τῆς λεγομένης Ἰούδα, μιᾶς καὶ αὐτῆς οὔσης τῶν ἑπτὰ λεγομένων καθολικῶν), ὅμως δ' ἴσμεν καὶ ταύτας μετὰ τῶν λοιπῶν ἐν πλείσταις δεδημοσιευμένας ἐκκλησίαις.

XXIV. [Nic. H. E. II, 15.] Νέρωνος δὲ ὄγδοον ἀγοντος τῆς βασιλείας ἔτος πρῶτος μετὰ Μάρκον τὸν εὐαγγελιστὴν τῆς ἐν Ἀλεξανδρείᾳ παροικίας Ἀννιανὸς τὴν λειτουργίαν διαδέχεται.

XXV. [Nic. H. E. II, 34–37.] 1. Κραταιουμένης δὲ ἤδη τῷ Νέρωνι τῆς ἀρχῆς, εἰς ἀνοσίους ἐξοκείλας ἐπιτηδεύσεις κατ' αὐτῆς ὡπλίζετο τῆς εἰς τὸν τῶν ὅλων θεὸν εὐσεβείας. Γράφειν μὲν οὖν οἷός τις οὗτος γεγένηται τὴν μοχθηρίαν οὐ τῆς παρούσης γένοιτ' ἂν σχολῆς. 2. Πολλῶν γε μὴν τὰ κατ' αὐτὸν ἀκριβεστάταις παραδεδωκότων διηγήσεσι, πάρεστιν ὅτῳ φίλον ἐξ αὐτῶν τὴν σκαιότητα τῆς τἀνδρὸς ἐκτόπου καταθεωρῆσαι μανίας, καθ' ἣν, οὐ μετὰ λογισμοῦ, μυρίων ὅσων ἀπωλείας διεξελθὼν ἐπὶ τοσαύτην ἦλασε μιαιφονίαν ὡς μηδὲ τῶν οἰκειοτάτων τε καὶ φιλτάτων ἐπισχεῖν, μητέρα δὲ ὁμοίως καὶ ἀδελφοὺς καὶ γυναῖκα σὺν καὶ ἄλλοις μυρίοις τῷ γένει προσήκουσι τρόπον ἐχθρῶν καὶ πολεμίων ποικίλαις θανάτων ἰδέαις διαχρήσασθαι. 3. Ἐνέδει δὲ ἄρα τοῖς πᾶσι καὶ τοῦτ' ἐπιγραφῆναι αὐτῷ, ὡς ἂν πρῶτος αὐτοκρατόρων τῆς εἰς τὸ θεῖον εὐσεβείας πολέμιος ἀναδειχθείη. 4. Τούτου δὲ πάλιν ὁ Ῥωμαῖος Τερτυλλιανὸς ὧδέ πως λέγων μνηνονεύει "ἐντύχετε τοῖς "ὑπομνήμασιν ὑμῶν. Ἐκεῖ εὑρήσετε πρῶτον Νέρωνα τοῦτο

"τὸ δόγμα, ἡνίκα μάλιστα ἐν Ῥώμῃ τὴν ἀνατολὴν πᾶσαν
"ὑποτάξας ὠμὸς ἦν εἰς πάντας, διώξαντα. Τοιούτῳ τῆς
"κολάσεως ἡμῶν ἀρχηγῷ καυχώμεθα. Ὁ γὰρ εἰδὼς ἐκεῖ-
"νον νοῆσαι δύναται, ὡς οὐκ ἂν, εἰ μὴ μέγα τι ἀγαθὸν ἦν,
"ὑπὸ Νέρωνος κατακριθῆναι." 5. Ταύτῃ γοῦν οὗτος θεο-
μάχος ἐν τοῖς μάλιστα πρῶτος ἀνακηρυχθεὶς ἐπὶ τὰς κατὰ
τῶν ἀποστόλων ἐπῆρθη σφαγάς. Παῦλος δὴ οὖν ἐπ' αὐτῆς
Ῥώμης τὴν κεφαλὴν ἀποτμηθῆναι, καὶ Πέτρος ὡσαύτως
ἀνασκολιπισθῆναι κατ' αὐτὸν ἱστοροῦνται. Καὶ πιστοῦταί
γε τὴν ἱστορίαν ἡ Πέτρου καὶ Παύλου εἰς δεῦρο κρατήσασα
ἐπὶ τῶν αὐτόθι κοιμητηρίων πρόσρησις. 6. Οὐδὲν δ' ἧττον
καὶ ἐκκλησιαστικὸς ἀνὴρ, Γάϊος ὀνόματι, κατὰ Ζεφυρῖνον
Ῥωμαίων γεγονὼς ἐπίσκοπον· ὃς δὴ Πρόκλῳ τῆς κατὰ
Φρύγας προϊσταμένῳ γνώμης ἐγγράφως διαλεχθεὶς αὐτὰ
δὴ ταῦτα περὶ τῶν τόπων, ἔνθα τῶν εἰρημένων ἀποστόλων
τὰ ἱερὰ σκηνώματα κατατέθειται, φησίν 7. "ἐγὼ δὲ τὰ τρό-
"παια τῶν ἀποστόλων ἔχω δεῖξαι. Ἐὰν γὰρ θελήσῃς
"ἀπελθεῖν ἐπὶ τὸν Βατικανὸν, ἢ ἐπὶ τὴν ὁδὸν τὴν Ὠστίαν,
"εὑρήσεις τὰ τρόπαια τῶν ταύτην ἱδρυσαμένων τὴν ἐκκλη-
"σίαν." 8. Ὡς δὲ κατὰ τὸν αὐτὸν ἄμφω καιρὸν ἐμαρτύρη-
σαν, Κορινθίων ἐπίσκοπος Διονύσιος ἐγγράφως Ῥωμαίοις
ὁμιλῶν ὧδέ πως παρίστησιν "ταῦτα καὶ ὑμεῖς διὰ τῆς
"τοσαύτης νουθεσίας τὴν ἀπὸ Πέτρου καὶ Παύλου φυτείαν
"γενηθεῖσαν Ῥωμαίων τε καὶ Κορινθίων συνεκεράσατε.
"Καὶ γὰρ ἄμφω καὶ εἰς τὴν ἡμετέραν Κόρινθον φυτεύ-
"σαντες ἡμᾶς ὁμοίως ἐδίδαξαν· ὁμοίως δὲ καὶ εἰς τὴν
"Ἰταλίαν ὁμόσε διδάξαντες ἐμαρτύρησαν κατὰ τὸν αὐτὸν
"καιρόν." Καὶ ταῦτα δὲ, ὡς ἂν ἔτι μᾶλλον πιστωθείη τὰ
τῆς ἱστορίας.

XXVI. [Nic. H. E. III, 3.] 1. Αὖθις δ' ὁ Ἰώσηπος πλεῖστα ὅσα περὶ τῆς τὸ πᾶν Ἰουδαίων ἔθνος καταλαβούσης διελθὼν συμφορᾶς δηλοῖ κατὰ λέξιν, ἐπὶ πλείστοις ἄλλοις μυρίους ὅσους τῶν παρὰ Ἰουδαίοις τετιμημένων μάστιξιν αἰκισθέντας ἐν αὐτῇ τῇ Ἱερουσαλὴμ ἀνασταυρωθῆναι ὑπὸ Φλώρου. Τοῦτον δὲ εἶναι τῆς Ἰουδαίας ἐπίτροπον, ὑπηνίκα τὴν ἀρχὴν ἀναρριπισθῆναι τοῦ πολέμου, ἔτους δωδεκάτου τῆς Νέρωνος ἡγεμονίας, συνέβη. 2. Εἶτα δὲ καὶ καθ' ὅλην τὴν Συρίαν ἐπὶ τῇ τῶν Ἰουδαίων ἀποστάσει δεινὴν φησι κατειληφέναι ταραχὴν, πανταχόσε τῶν ἀπὸ τοῦ ἔθνους πρὸς τῶν κατὰ πόλιν ἐνοίκων ὡσὰν πολεμίων ἀνηλεῶς πορθουμένων, ὥστε ὁρᾶν τὰς πόλεις μεστὰς ἀτάφων σωμάτων, καὶ νεκροὺς ἅμα νηπίοις γέροντας ἐρριμμένους, γύναιά τε μηδὲ τῆς ἐπ' αἰδοῖ σκέπης μετειληφότα, καὶ πᾶσαν μὲν τὴν ἐπάρχιον μεστὴν ἀδιηγήτων συμφορῶν, μείζονα δὲ τῶν ἑκάστοτε τολμωμένων τὴν ἐπὶ τοῖς ἀπειλουμένοις ἀνάτασιν. Ταῦτα κατὰ λέξιν ὁ Ἰώσηπος. Καὶ τὰ μὲν κατὰ Ἰουδαίους ἐν τούτοις ἦν.

ΕΥΣΕΒΙΟΥ

ΤΟΥ ΠΑΜΦΙΛΟΥ

ΕΚΚΛΗΣΙΑΣΤΙΚΗΣ ΙΣΤΟΡΙΑΣ

ΛΟΓΟΣ Γ.

V. [Nic. H. E. III, 3–8.] 1. Μετὰ Νέρωνα δέκα πρὸς τρισὶν ἔτεσι τὴν ἀρχὴν ἐπικρατήσαντα τῶν ἀμφὶ Γάλβαν καὶ Ὄθωνα ἐνιαυτὸν ἐπὶ μησὶν ἓξ διαγενομένων, Οὐεσπασιανὸς, ταῖς κατὰ Ἰουδαίων παρατάξεσι λαμπρυνόμενος, βασιλεὺς ἐπ' αὐτῆς ἀναδείκνυται τῆς Ἰουδαίας, αὐτοκράτωρ πρὸς τῶν αὐτόθι στρατοπέδων ἀναγορευθείς. Τὴν ἐπὶ Ῥώμης οὖν αὐτίκα στειλάμενος Τίτῳ τῷ παιδὶ τὸν κατὰ Ἰουδαίων ἐγχειρίζει πόλεμον. 2. Μετά γε μὴν τὴν τοῦ σωτῆρος ἡμῶν ἀνάληψιν Ἰουδαίων πρὸς τῷ κατ' αὐτοῦ τολμήματι ἤδη καὶ κατὰ τῶν ἀποστόλων αὐτοῦ πλείστας ὅσας ἐπιβουλὰς μεμηχανημένων, πρώτου τε Στεφάνου λίθοις ὑπ' αὐτῶν ἀνῃρημένου, εἶτα δὲ μετ' αὐτὸν Ἰακώβου, ὃς ἦν Ζεβεδαίου μὲν παῖς, ἀδελφὸς δὲ Ἰωάννου, τὴν κεφαλὴν ἀποτμηθέντος, ἐπὶ πᾶσί τε Ἰακώβου, τοῦ τὸν αὐτόθι τῆς ἐπισκοπῆς θρόνον πρώτου μετὰ τὴν τοῦ σωτῆρος ἡμῶν ἀνάληψιν κεκληρωμένου, τὸν προδηλωθέντα τρόπον μεταλλάξαντος, τῶν τε λοιπῶν ἀποστόλων μυρία εἰς θάνατον ἐπιβεβουλευμένων, καὶ τῆς μὲν Ἰουδαίας γῆς ἀπεληλαμένων, ἐπὶ δὲ τῇ τοῦ κηρύγματος διδασκαλίᾳ τὴν εἰς σύμπαντα

τὰ ἔθνη στειλαμένων πορείαν σὺν δυνάμει τοῦ Χριστοῦ φήσαντος αὐτοῖς "πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη "ἐν τῷ ὀνόματί μου," 3. οὐ μὴν ἀλλὰ καὶ τοῦ λαοῦ τῆς ἐν Ἱεροσολύμοις ἐκκλησίας κατά τινα χρησμὸν τοῖς αὐτόθι δοκίμοις δι' ἀποκαλύψεως δοθέντα πρὸ τοῦ πολέμου μεταναστῆναι τῆς πόλεως καί τινα τῆς Περαίας πόλιν οἰκεῖν κεκελευσμένου, Πέλλαν αὐτὴν ὀνομάζουσιν, ἐν ᾗ τῶν εἰς Χριστὸν πεπιστευκότων ἀπὸ τῆς Ἱερουσαλὴμ μετῳκισμένων, ὡσὰν παντελῶς ἐπιλελοιπότων ἁγίων ἀνδρῶν αὐτήν τε τὴν Ἰουδαίων βασιλικὴν μητρόπολιν καὶ σύμπασαν τὴν Ἰουδαίαν γῆν, ἡ ἐκ θεοῦ δίκη λοιπὸν αὐτοὺς ἅτε τοσαῦτα εἴς τε τὸν Χριστὸν καὶ τοὺς ἀποστόλους αὐτοῦ παρηνομηκότας μετῄει, τῶν ἀσεβῶν ἄρδην τὴν γενεὰν αὐτὴν ἐκείνην ἐξ ἀνθρώπων ἀφανίζουσα. 4. Ὅσα μὲν οὖν τηνικάδε κατὰ πάντα τόπον ὅλῳ τῷ ἔθνει συνερρύη κακὰ, ὅπως τε αὖ μάλιστα οἱ τῆς Ἰουδαίας οἰκήτορες εἰς ἔσχατον περιηλάθησαν συμφορῶν, ὁπόσαι τε μυριάδες ἠβηδὸν γυναιξὶν ἅμα καὶ παισὶ ξίφει καὶ λιμῷ καὶ μυρίοις ἄλλοις εἴδεσι περιπεπτώκασι θανάτου, πόλεών τε Ἰουδαϊκῶν ὅσαι τε καὶ οἷαι γεγόνασι πολιορκίαι, ἀλλὰ καὶ ὁπόσα οἱ ἐπ' αὐτὴν Ἱερουσαλὴμ ὡσὰν ἐπὶ μητρόπολιν ὀχυρωτάτην καταπεφευγότες δεινὰ καὶ πέρα δεινῶν ἑωράκασι, τοῦ τε παντὸς πολέμου τὸν τρόπον, καὶ τῶν ἐν τούτῳ γεγενημένων ἐν μέρει ἕκαστα, καὶ ὡς ἐπὶ τέλει τὸ πρὸς τῶν προφητῶν ἀνηγορευμένον βδέλυγμα τῆς ἐρημώσεως ἐν αὐτῷ κατέστη τῷ πάλαι τοῦ θεοῦ περιβοήτῳ νεῷ, παντελῆ φθορὰν καὶ ἀφανισμὸν ἔσχατον τὸν διὰ πυρὸς ὑπομείναντι, πάρεστιν ὅτῳ φίλον ἐπ' ἀκριβὲς ἐκ τῆς τῷ Ἰωσήπῳ γραφείσης ἀναλέξασθαι ἱστορίας. 5. Ὡς δὲ αὐτὸς οὗτος τῶν ἀθροισθέντων ἀπὸ

τῆς Ἰουδαίας ἁπάσης ἐν ἡμέραις τῆς τοῦ Πάσχα ἑορτῆς ὥσπερ ἐν εἱρκτῇ ῥήμασιν αὐτοῖς ἀποκλεισθῆναι εἰς τὰ Ἱεροσόλυμα ἀμφὶ τριακοσίας μυριάδας τὸ πλῆθος ἱστορεῖ, ἀναγκαῖον ὑποσημήνασθαι. 6. Χρῆν γοῦν, ἐν αἷς ἡμέραις τὸν πάντων σωτῆρα καὶ εὐεργέτην τὸν Χριστὸν τοῦ θεοῦ τὰ κατὰ τὸ πάθος διατίθεινται, ταῖς αὐταῖς ὥσπερ ἐν εἱρκτῇ κατακλεισθέντας τὸν μετελθόντα αὐτοὺς ὄλεθρον πρὸς τῆς θείας δίκης καταδέξασθαι. 7. Παρελθὼν δὴ τὰ τῶν ἐν μέρει συμβεβηκότων αὐτοῖς ὅσα διὰ ξίφους καὶ ἄλλῳ τρόπῳ κατ' αὐτῶν ἐγκεχείρισται, μόνας τὰς διὰ τοῦ λιμοῦ ἀναγκαῖον ἡγοῦμαι συμφορὰς παραθέσθαι, ὡς ἂν ἐκ μέρους ἔχοιεν οἱ τῇδε τῇ γραφῇ ἐντυγχάνοντες εἰδέναι, ὅπως αὐτοὺς τῆς εἰς τὸν Χριστὸν τοῦ θεοῦ παρανομίας οὐκ εἰς μακρὸν ἡ ἐκ θεοῦ μετῆλθε τιμωρία.

VI. [Nic. H. E. III, 6.] 1. Φέρε δὴ οὖν τῶν ἱστοριῶν τὴν πέμπτην τοῦ Ἰωσήπου μετὰ χεῖρας αὖθις ἀναλαβὼν τῶν τότε πραχθέντων δίελθε τὴν τραγῳδίαν· "τοῖς γε "μὴν εὐπόροις" φησὶ "καὶ τὸ μένειν πρὸς ἀπωλείας ἴσον ἦν. "Προφάσει γὰρ αὐτομολίας ἀνῃρεῖτό τις διὰ τὴν οὐσίαν. "Τῷ λιμῷ δὲ ἡ ἀπόνοια τῶν στασιαστῶν συνήκμαζε, καὶ "καθ' ἡμέραν ἀμφότερα προσεξεκάετο τὰ δεινά. 2. Φανε- "ρὸς μέν γε οὐδαμοῦ σῖτος ἦν, ἐπεισπηδῶντες δὲ διηρεύνων "τὰς οἰκίας, ἔπειθ' εὑρόντες μὲν ὡς ἀρνησαμένους ᾐκί- "ζοντο, μὴ εὑρόντες δὲ ὡς ἐπιμελέστερον κρύψαντας ἐβα- "σάνιζον. Τεκμήριον δὲ τοῦ τ' ἔχειν καὶ μὴ τὰ σώματα "τῶν ἀθλίων ἦν, ὧν οἱ μὲν ἔτι συνεστῶτες εὐπορεῖν τροφῆς "ἐδόκουν, οἱ τηκόμενοι δὲ ἤδη παρωδεύοντο, καὶ κτείνειν "ἄλογον ἐδόκει τοὺς ὑπ' ἐνδείας τεθνηξομένους αὐτίκα. "3. Πολλοὶ δὲ λάθρα τὰς κτήσεις ἑνὸς ἀντικατηλλάξαντο

" μέτρου, πυρῶν μὲν, εἰ πλουσιώτεροι τυγχάνοιεν ὄντες, οἱ
" δὲ πενέστεροι κριθῆς. Ἔπειτα κατακλείοντες ἑαυτοὺς εἰς
" τὰ μυχαίτατα τῶν οἰκιῶν τινὲς μὲν ὑπ' ἄκρας ἐνδείας
" ἀνέργαστον τὸν σῖτον ἤσθιον, οἱ δὲ ἔπεσσον, ὡς ἥ τε
" ἀνάγκη καὶ τὸ δέος παρῄνει. 4. Καὶ τράπεζα μὲν οὐδα- 5
" μοῦ παρετίθετο, τοῦ δὲ πυρὸς ἀφέλκοντες ἔτ' ὠμὰ τὰ
" σιτία διήρπαζον. Ἐλεεινὴ δ' ἦν ἡ τροφὴ καὶ δακρύων
" ἄξιος ἡ θέα, τῶν μὲν δυνατωτέρων πλεονεκτούντων, τῶν
" δὲ ἀσθενῶν ὀδυρομένων. 5. Πάντων μὲν δὴ παθῶν ὑπε-
" ρίσταται λιμὸς, οὐδὲν δ' οὕτως ἀπόλλυσιν ὡς αἰδώς. 10
" Τὸ γὰρ ἄλλως ἐντροπῆς ἄξιον ἐν τούτῳ καταφρονεῖται.
" Γυναῖκες γοῦν ἀνδρῶν καὶ παῖδες πατέρων, καὶ τὸ οἰκτρό-
" τατον, μητέρες νηπίων ἐξήρπαζον ἐξ αὐτῶν τῶν στομάτων
" τὰς τροφάς. Καὶ τῶν φιλτάτων ἐν χερσὶ μαραινομένων
" οὐκ ἦν φειδὼ τοὺς τοῦ ζῆν ἀφελέσθαι σταλαγμούς. 15
" 6. Τοιαῦτα δ' ἐσθίοντες ὅμως οὐ διελάνθανον. Παντα-
" χοῦ δ' οὖν ἐφίσταντο οἱ στασιασταὶ καὶ τούτων ταῖς
" ἁρπαγαῖς. Ὁπότε γὰρ κατίδοιεν ἀποκεκλεισμένην οἰκίαν,
" σημεῖον ἦν τοῦτο τοὺς ἔνδον προσφέρεσθαι τροφήν.
" Εὐθέως δὲ εἰσαράξαντες τὰς θύρας εἰσεπήδων, καὶ μόνον 20
" οὐκ ἐκ τῶν φαρύγγων ἀναθλίβοντες τοὺς ἀκόλους ἀνέφε-
" ρον. 7. Ἐτύπτοντο δὲ γέροντες ἀντεχόμενοι τῶν σιτίων,
" καὶ κόμης ἐσπαράσσοντο γυναῖκες, συγκαλύπτουσαι τὰ
" ἐν χερσίν· οὐδέ τις ἦν οἶκτος πολιᾶς ἢ νηπίων, ἀλλὰ
" συνεπαίροντες τὰ νήπια τῶν ψωμῶν ἐκκρεμάμενα κατέσειον 25
" εἰς ἔδαφος. Τοῖς δὲ φθάσασι τὴν εἰσδρομὴν αὐτῶν καὶ
" προκαταπιοῦσι τὸ ἁρπαγησόμενον ὡς ἀδικηθέντες ἦσαν
" ὠμότεροι. 8. Δεινὰς δὲ βασάνων ὁδοὺς ἐπενόουν πρὸς
" ἔρευναν τροφῆς, ὀρόβοις μὲν ἐμφράττοντες τοῖς ἀθλίοις

"τοὺς τῶν αἰδοίων πόρους, ῥάβδοις δὲ ὀξείαις ἀναπεί-
"ροντες τὰς ἕδρας. Τὰ φρικτὰ δὲ καὶ ἀκοαῖς ἔπασχέ τις
"εἰς ἐξομολόγησιν ἑνὸς ἄρτου καὶ ἵνα μηνύσῃ δράκα μίαν
"κεκρυμμένην ἀλφίτων. 9. Οἱ βασανισταὶ δ' οὐκ ἐπείνων
"(καὶ γὰρ ἂν ἧττον ὠμὸν ἦν τὸ μετ' ἀνάγκης), γυμνάζοντες
"δὲ τὴν ἀπόνοιαν, καὶ προπαρασκευάζοντες ἑαυτοῖς εἰς
"τὰς ἑξῆς ἡμέρας ἐφόδια. 10. Τοῖς δ' ἐπὶ τὴν Ῥωμαίων
"φρουρὰν νύκτωρ ἐξερπύσασιν ἐπὶ λαχάνων συλλογὴν
"ἀγρίων καὶ πόας ὑπαντῶντες, ὅτ' ἤδη διαπεφευγέναι τοὺς
"πολεμίους ἐδόκουν, ἀφήρπαζον τὰ κομισθέντα, καὶ πολ-
"λάκις ἱκετευόντων, καὶ τὸ φρικτότατον ἐπικαλουμένων
"ὄνομα τοῦ θεοῦ, μεταδοῦναί τι μέρος αὐτοῖς ὧν κινδυνεύ-
"σαντες ἤνεγκαν, οὐδ' ὁτιοῦν μετέδοσαν. Ἀγαπητὸν δ'
"ἦν τὸ μὴ καὶ προσαπολέσθαι σεσυλημένον." 11. Τούτοις
δὲ μεθ' ἕτερα ἐπιφέρει λέγων "Ἰουδαίοις δὲ μετὰ τῶν
"ἐξόδων ἀπεκόπη πᾶσα σωτηρίας ἐλπίς. Καὶ βαθύνας
"ἑαυτὸν ὁ λιμὸς κατ' οἴκους καὶ γενεὰς τὸν δῆμον ἐπε-
"βόσκετο. Καὶ τὰ μὲν τέγη πεπλήρωτο γυναικῶν καὶ
"βρεφῶν λελυμένων, οἱ στενωποὶ δὲ γερόντων νεκρῶν.
"12. Παῖδες δὲ καὶ νεανίαι διοιδοῦντες ὥσπερ εἴδωλα κατὰ
"τὰς ἀγορὰς ἀνειλοῦντο καὶ κατέπιπτον, ὅπη τινὰ τὸ πά-
"θος καταλαμβάνοι· θάπτειν δὲ τοὺς προσήκοντας οὔτε
"ἴσχυον οἱ κάμνοντες, καὶ τὸ διευτονοῦν ὤκνει, διά τε τὸ
"πλῆθος τῶν νεκρῶν καὶ τὸ κατὰ σφᾶς ἄδηλον. Πολλοὶ
"γοῦν τοῖς ὑπ' αὐτῶν θαπτομένοις ἐπαπέθνησκον, πολλοὶ
"δ' ἐπὶ τὰς θήκας, πρὶν ἐπιστῆναι τὸ χρεών, προῆλθον.
"13. Οὔτε δὲ θρῆνος ἐν ταῖς συμφοραῖς οὔτε ὀλοφυρμὸς
"ἦν, ἀλλ' ὁ λιμὸς ἤλεγχε τὰ πάθη. Ξηροῖς δὲ τοῖς
"ὄμμασιν οἱ δυσθανατοῦντες ἐφεώρων τοὺς φθάσαντας

"ἀναπαύσασθαι. Βαθεῖα δὲ τὴν πόλιν περιεῖχε σιγὴ, καὶ
"νὺξ θανάτου γέμουσα. Καὶ τούτων οἱ λῃσταὶ χαλεπώ-
"τεροι. 14. Τυμβωρυχοῦντες γοῦν τὰς οἰκίας ἐσύλων
"τοὺς νεκροὺς, καὶ τὰ καλύμματα τῶν σωμάτων περισπῶν-
"τες μετὰ γέλωτος ἐξῄεσαν, τάς τε ἀκμὰς τῶν ξιφῶν
"ἐδοκίμαζον ἐν τοῖς πτώμασι, καί τινας τῶν ἐρριμμένων
"ἔτι ζῶντας διήλαυνον, ἐπὶ πείρᾳ τοῦ σιδήρου, τοὺς δὲ
"ἱκετεύοντας χρῆσαι σφίσι δεξιὰν καὶ ξίφος, τῷ λιμῷ κατέ-
"λιπον ὑπερηφανοῦντες. Καὶ τῶν ἐκπνεόντων ἕκαστος
"ἀτενὲς εἰς τὸν ναὸν ἐφεώρα, τοὺς στασιαστὰς ζῶντας
"ἀπολιπών. 15. Οἱ δὲ τὸ μὲν πρῶτον ἐκ τοῦ δημοσίου θη-
"σαυροῦ τοὺς νεκροὺς θάπτειν ἐκέλευον, τὴν ὀσμὴν οὐ φέ-
"ροντες· ἔπειθ' ὡς οὐ διήρκουν, ἀπὸ τῶν τειχῶν ἐρρίπτουν
"εἰς τὰς φάραγγας. Περιιὼν δὲ ταύτας ὁ Τίτος ὡς ἐθεάσα-
"το πεπλησμένας τῶν νεκρῶν, καὶ βαθὺν ἰχῶρα μυδώντων
"τὸν ὑπορρέοντα τῶν σωμάτων, ἐστέναξέ τε καὶ τὰς χεῖρας
"ἀνατείνας κατεμαρτύρατο τὸν θεὸν, ὡς οὐκ εἴη τὸ ἔργον
"αὐτοῦ." 16. Τούτοις ἐπειπών τινα μεταξὺ ἐπιφέρει λέγων·
"οὐκ ἂν ὑποστειλαίμην εἰπεῖν ἃ μοι κελεύει τὸ πάθος.
"Οἶμαι Ῥωμαίων βραδυνάντων ἐπὶ τοὺς ἀλιτηρίους, ἢ
"καταποθῆναι ἂν ὑπὸ χάσματος, ἢ κατακλυσθῆναι τὴν
"πόλιν, ἢ τοὺς τῆς Σοδομηνῆς μεταλαβεῖν κεραυνούς.
"Πολὺ γὰρ τῶν ταῦτα παθόντων ἤνεγκε γενεὰν ἀθεωτέ-
"ραν. Τῇ γοῦν τούτων ἀπονοίᾳ πᾶς ὁ λαὸς συναπώλετο."
17. Καὶ ἐν τῷ ἕκτῳ δὲ βιβλίῳ οὕτω γράφει "τῶν δ' ὑπὸ
"τοῦ λιμοῦ φθειρομένων κατὰ τὴν πόλιν ἄπειρον μὲν
"ἔπιπτε τὸ πλῆθος, ἀδιήγητα δὲ συνέβαινε τὰ πάθη. Καθ'
"ἑκάστην γὰρ οἰκίαν, εἴ που τροφῆς παραφανείη σκιὰ,
"πόλεμος ἦν, καὶ διὰ χειρῶν ἐχώρουν οἱ φίλτατοι πρὸς

" ἀλλήλους, ἐξαρπάζοντες τὰ ταλαίπωρα τῆς ψυχῆς ἐφόδια.
" Πίστις δ' ἀπορίας οὐδὲ τοῖς θνήσκουσιν ἦν. 18. Ἀλλὰ
" καὶ τοὺς ἐμπνέοντας οἱ λῃσταὶ διηρεύνων, μή τις ὑπὸ
" κόλπον ἔχων τροφὴν σκήπτοιτο τὸν θάνατον αὐτοῦ. Οἱ
" δ' ὑπ' ἐνδείας κεχηνότες ὥσπερ λυσσῶντες κύνες ἐφήλ-
" λοντο καὶ παρεφέροντο, ταῖς τε θύραις ἐνσειόμενοι μεθυ-
" όντων τρόπον καὶ ὑπ' ἀμηχανίας εἰς τοὺς αὐτοὺς οἴκους
" εἰσεπήδων δὶς ἢ τρὶς ὥρᾳ μιᾷ. 19. Πάντα δ' ὑπ' ὀδόντας
" ἦγεν ἡ ἀνάγκη, καὶ τὰ μηδὲ τοῖς ῥυπαρωτάτοις τῶν ἀλό-
" γων ζῴων πρόσφορα συλλέγοντες ἐσθίειν ὑπέφερον.
" Ζωστήρων γοῦν καὶ ὑποδημάτων τὸ τελευταῖον οὐκ ἀπεί-
" χοντο, καὶ τὰ δέρματα τῶν θυρεῶν ἀποδέροντες ἐμασῶντο.
" Τροφὴ δὲ ἦν καὶ χόρτου τισὶ παλαιοῦ σπαράγματα. Τὰς
" γὰρ ἶνας ἔνιοι συλλέγοντες ἐλάχιστον σταθμὸν ἐπώλουν
" Ἀττικῶν τεσσάρων. 20. Καὶ τί δεῖ τὴν ἐπ' ἀψύχοις
" ἀναίδειαν τοῦ λιμοῦ λέγειν; εἶμι γὰρ αὐτοῦ δηλώσων
" ἔργον, ὁποῖον μήτε παρ' Ἕλλησι μήτε παρὰ βαρβάροις
" ἱστόρηται, φρικτὸν μὲν εἰπεῖν, ἄπιστον δ' ἀκοῦσαι. Καὶ
" ἔγωγε μὴ δόξαιμι τερατεύεσθαι τοῖς αὖθις ἀνθρώποις,
" κἂν παρέλιπον τὴν συμφορὰν ἡδέως, εἰ μὴ τῶν κατ'
" ἐμαυτὸν εἶχον ἀπείρους μάρτυρας· ἄλλως τε καὶ ψυχρὰν
" ἂν καταθείμην τῇ πατρίδι χάριν καθυφέμενος τὸν λόγον
" ὧν πέπονθε τὰ ἔργα. 21. Γυνὴ τῶν ὑπὲρ τὸν Ἰορδάνην
" κατοικούντων, Μαρία τοὔνομα, πατρὸς Ἐλεαζάρου, κώμης
" Βαθεζὼρ (σημαίνει δὲ τοῦτο οἶκος ὑσσώπου), διὰ γένος
" καὶ πλοῦτον ἐπίσημος, μετὰ τοῦ λοιποῦ πλήθους εἰς τὰ
" Ἱεροσόλυμα καταφυγοῦσα συνεπολιορκεῖτο. 22. Ταύτης
" τὴν μὲν ἄλλην κτῆσιν οἱ τύραννοι διήρπασαν, ὅσην ἐκ
" τῆς Περαίας ἀνασκευασαμένη μετήνεγκεν εἰς τὴν πόλιν,

" τὰ δὲ λείψανα τῶν κειμηλίων κἂν εἴ τι τροφῆς ἐπινοηθείη,
" καθ' ἡμέραν εἰσπηδῶντες ἥρπαζον οἱ δορυφόροι. Δεινὴ
" δὲ τὸ γύναιον ἀγανάκτησις εἰσῆει, καὶ πολλάκις λοιδο-
" ροῦσα καὶ καταρωμένη τοὺς ἅρπαγας ἐφ' ἑαυτὴν ἠρέθιζεν.
" 23. Ὡς δ' οὔτε παροξυνόμενός τις οὔτ' ἐλεῶν αὐτὴν
" ἀνῄρει, καὶ τὸ μὲν εὑρεῖν τι σιτίον ἄλλοις ἐκοπία, παντα-
" χόθεν δ' ἄπορον ἦν ἤδη καὶ τὸ εὑρεῖν, ὁ λιμὸς δὲ διὰ
" σπλάγχνων καὶ μυελῶν ἐχώρει, καὶ τοῦ λιμοῦ μᾶλλον
" ἐξεκαίοντο οἱ θυμοὶ, σύμβουλον λαβοῦσα τὴν ὀργὴν
" μετὰ τῆς ἀνάγκης ἐπὶ τὴν φύσιν ἐχώρει, καὶ τὸ τέκνον,
" ἦν δ' αὐτῇ παῖς ὑπομάσθιος, ἁρπασαμένη, 24. Βρέφος,
" εἶπεν, ἄθλιον, ἐν πολέμῳ καὶ λιμῷ καὶ στάσει, τίνι σε
" τηρῶ; τὰ μὲν παρὰ Ῥωμαίοις δουλεία, κἂν ζήσωμεν ἐπ'
" αὐτοὺς, φθάνει δὲ καὶ δουλείαν ὁ λιμὸς, οἱ στασιασταὶ δὲ
" ἀμφοτέρων χαλεπώτεροι. Ἴθι, γενοῦ μοι τροφὴ, καὶ τοῖς
" στασιασταῖς ἐρινὺς, καὶ τῷ βίῳ μῦθος, ὁ μόνος ἐλλείπων
" ταῖς Ἰουδαίων συμφοραῖς. 25. Καὶ ταῦθ' ἅμα λέγουσα
" κτείνει τὸν υἱόν. Ἔπειτ' ὀπτήσασα τὸ μὲν ἥμισυ κατε-
" σθίει, τὸ δὲ λοιπὸν κατακαλύψασα ἐφύλαττεν. Εὐθέως
" δ' οἱ στασιασταὶ παρῆσαν, καὶ τῆς ἀθεμίτου κνίσης σπά-
" σαντες ἠπείλουν, εἰ μὴ δείξειε τὸ παρασκευασθὲν, ἀπο-
" σφάξειν αὐτὴν εὐθέως. Ἡ δὲ καὶ μοῖραν αὐτοῖς εἰποῦσα
" καλὴν τετηρηκέναι τὰ λείψανα τοῦ τέκνου διανεκάλυψεν.
" 26. Τοὺς δ' εὐθέως φρίκη καὶ φρενῶν ἔκστασις ᾕρει, καὶ
" παρὰ τὴν ὄψιν ἐπεπήγεσαν. Ἡ δὲ, ἐμὸν, ἔφη, τοῦτο τὸ
" τέκνον γνήσιον, καὶ τὸ ἔργον ἐμόν. Φάγετε, καὶ γὰρ
" ἐγὼ βέβρωκα. Μὴ γένησθε μήτε μαλακώτεροι γυναικὸς
" μήτε συμπαθέστεροι μητρός. Εἰ δ' ὑμεῖς εὐσεβεῖς καὶ τὴν
" ἐμὴν ἀποστρέφεσθε θυσίαν, ἐγὼ μὲν ὑμῖν βέβρωκα, καὶ

"τὸ λοιπὸν δ' ἐμοὶ μεινάτω. 27. Μετὰ ταῦθ' οἱ μὲν τρέ-
"μοντες ἐξήεσαν, πρὸς ἓν τοῦτο δειλοί, καὶ μόλις ταύτης
"τῆς τροφῆς παραχωρήσαντες τῇ μητρί. Ἀνεπλήσθη δ'
"εὐθέως ὅλη τοῦ μύσους ἡ πόλις, καὶ πρὸ ὀμμάτων ἕκα-
"στος τὸ πάθος ἀναλαμβάνων ὡς παρ' αὐτοῦ τολμηθὲν
"δεινῶς ἔφριττε. 28. Σπουδὴ δὲ τῶν λιμωττόντων ἐπὶ
"τὸν θάνατον ἦν, καὶ μακαρισμὸς τῶν φθασάντων πρὶν
"ἀκοῦσαι καὶ θεάσασθαι κακὰ τηλικαῦτα." Τοιαῦτα τῆς
Ἰουδαίων εἰς τὸν Χριστὸν τοῦ θεοῦ παρανομίας τε καὶ
δυσσεβείας τἀπίχειρα.

VII. [Nic. H. E. III, 4.] 1. Παραθεῖναι δ' αὐτοῖς ἄξιον
τὴν ἀψευδῆ τοῦ σωτῆρος ἡμῶν πρόρρησιν, δι' ἧς αὐτὰ ταῦ-
τα δηλοῖ ὧδέ πως προφητεύων "οὐαὶ δὲ ταῖς ἐν γαστρὶ
ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις·
προσεύχεσθε δὲ, ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος,
μηδὲ σαββάτῳ. Ἔσται γὰρ τότε θλῖψις μεγάλη, οἵα οὐκ
ἐγένετο ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδὲ μὴ γένηται."
2. Συναγαγὼν δὲ πάντα τὸν τῶν ἀνῃρημένων ἀριθμὸν ὁ
συγγραφεὺς λιμῷ καὶ ξίφει μυριάδας ἑκατὸν καὶ δέκα δια-
φθαρῆναί φησι, τοὺς δὲ λοιποὺς στασιώδεις καὶ λῃστρικοὺς,
ὑπ' ἀλλήλων μετὰ τὴν ἅλωσιν ἐνδεικνυμένους, ἀνῃρῆσθαι,
τῶν δὲ νέων τοὺς ὑψηλοτάτους καὶ κάλλει σώματος διαφέ-
ροντας τετηρῆσθαι θριάμβῳ, τοῦ δὲ λοιποῦ πλήθους τοὺς
ὑπὲρ ἑπτακαίδεκα ἔτη δεσμίους εἰς τὰ κατ' Αἴγυπτον ἔργα
παραπεμφθῆναι, πλείους δὲ εἰς τὰς ἐπαρχίας διανενεμῆσθαι
φθαρησομένους ἐν τοῖς θεάτροις σιδήρῳ καὶ θηρίοις, τοὺς
δ' ἐντὸς ἑπτακαίδεκα ἐτῶν αἰχμαλώτους ἀχθέντας διαπε-
πρᾶσθαι, τούτων δὲ μόνων τὸν ἀριθμὸν εἰς ἐννέα μυριάδας
ἀνδρῶν συναχθῆναι. 3. Ταῦτα δὲ τοῦτον ἐπράχθη τὸν

τρόπον, δευτέρῳ τῆς Οὐεσπασιανοῦ βασιλείας ἔτει, ἀκολούθως ταῖς προγνωστικαῖς τοῦ κυρίου καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ προρρήσεσιν, θείᾳ δυνάμει ὥσπερ ἤδη παρόντα προεωρακότος αὐτὰ, ἐπιδακρύσαντός τε καὶ ἀποκλαυσαμένου κατὰ τὴν τῶν ἱερῶν εὐαγγελιστῶν γραφὴν, οἷ καὶ αὐτὰς αὐτοῦ παρατέθειται τὰς λέξεις, τοτὲ μὲν φήσαντος ὡς πρὸς αὐτὴν τὴν Ἱερουσαλήμ 4. "εἰ ἔγνως καί γε σὺ ἐν τῇ ἡμέρᾳ ταύτῃ τὰ πρὸς εἰρήνην σοι· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου· ὅτι ἥξουσιν ἡμέραι ἐπὶ σὲ, καὶ περιβαλοῦσί σοι οἱ ἐχθροί σου χάρακα, καὶ περικυκλώσουσί σε, καὶ συνέξουσί σε πάντοθεν, καὶ ἐδαφιοῦσί σε καὶ τὰ τέκνα σου·" 5. τοτὲ δὲ ὡς περὶ τοῦ λαοῦ "ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὀργὴ τῷ λαῷ τούτῳ. Καὶ πεσοῦνται ἐν στόματι μαχαίρας καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη· καὶ Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ τῶν ἐθνῶν, ἄχρις οὗ πληρωθῶσι καιροὶ ἐθνῶν." Καὶ πάλιν "ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλὴμ, τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς." 6. Συγκρίνας δέ τις τὰς τοῦ σωτῆρος ἡμῶν λέξεις ταῖς λοιπαῖς τοῦ συγγραφέως ἱστορίαις ταῖς περὶ τοῦ παντὸς πολέμου πῶς οὐκ ἂν ἀποθαυμάσειεν θείαν ὡς ἀληθῶς καὶ ὑπερφυῶς παράδοξον τὴν πρόγνωσιν ὁμοῦ καὶ πρόρρησιν τοῦ σωτῆρος ἡμῶν ὁμολογήσας; 7. Περὶ μὲν οὖν τῶν μετὰ τὸ σωτήριον πάθος καὶ τὰς φωνὰς ἐκείνας, ἐν αἷς ἡ τῶν Ἰουδαίων πληθὺς τὸν μὲν λῃστὴν καὶ φονέα τοῦ θανάτου παρῄτηται, τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἐξ αὐτῶν ἱκέτευσεν ἀρθῆναι, τῷ παντὶ συμβεβηκότων ἔθνει, οὐδὲν ἂν δέοι ταῖς ἱστορίαις ἐπιλέγειν. 8. Ταῦτα δ' ἂν εἴη δίκαιον ἔτι προσθεῖναι, ἃ γένοιτ' ἂν παραστατικὰ φιλανθρωπίας τῆς

παναγάθου προνοίας, τεσσαράκοντα ἐφ' ὅλοις ἔτεσι μετὰ τὴν κατὰ τοῦ Χριστοῦ τόλμαν τὸν κατ' αὐτῶν ὄλεθρον ὑπερθεμένης, ἐν ὅσοις τῶν ἀποστόλων καὶ τῶν μαθητῶν πλείους, Ἰάκωβός τε αὐτὸς ὁ τῇδε πρῶτος ἐπίσκοπος, τοῦ κυρίου χρηματίζων ἀδελφὸς, ἔτι τῷ βίῳ περιόντες, καὶ ἐπ' αὐτῆς τῆς Ἱεροσολύμων πόλεως τὰς διατριβὰς ποιούμενοι, ἔρκος ὥσπερ ἐχυρώτατον παρέμενον τῷ τόπῳ, 9. τῆς θείας ἐπισκοπῆς εἰσέτι τότε μακροθυμούσης, εἰ ἄρα ποτὲ δυνηθεῖεν ἐφ' οἷς ἔδρασαν μετανοήσαντες συγγνώμης καὶ σωτηρίας τυχεῖν, καὶ πρὸς τῇ τοσαύτῃ μακροθυμίᾳ παραδόξους θεοσημίας τῶν μελλόντων αὐτοῖς μὴ μετανοήσασι συμβήσεσθαι παρασχομένης. Ἃ καὶ αὐτὰ μνήμης ἠξιωμένα πρὸς τοῦ δεδηλωμένου συγγραφέως οὐδὲν οἷον τοῖς τῇδε προσιοῦσι τῇ γραφῇ παραθεῖναι.

VIII. [Nic. H. E. III, 4.] 1. Καὶ δὴ λαβὼν ἀνάγνωθι τὰ κατὰ τὴν ἕκτην τῶν ἱστοριῶν αὐτῷ δεδηλωμένα ἐν τούτοις "τὸν γοῦν ἅθλιον δῆμον οἱ μὲν ἀπατεῶνες καὶ κατα-"ψευδόμενοι τοῦ θεοῦ τηνικαῦτα παρέπειθον, τοῖς δ' ἐναρ-"γέσι καὶ προσημαίνουσι τὴν μέλλουσαν ἔσεσθαι ἐρημίαν "τέρασιν οὔτε προσεῖχον οὔτε ἐπίστευον, ἀλλ' ὡς ἐμβε-"βροντημένοι καὶ μήτε ὄμματα μήτε ψυχὴν ἔχοντες τῶν "τοῦ θεοῦ κηρυγμάτων παρήκουον· 2. τοῦτο μὲν ὅτε ὑπὲρ "τὴν πόλιν ἄστρον ἕστη ῥομφαίᾳ παραπλήσιον καὶ παρα-"τείνας ἐπ' ἐνιαυτὸν κομήτης, τοῦτο δὲ ἡνίκα πρὸ τῆς ἀπο-"στάσεως καὶ τοῦ πρὸς τὸν πόλεμον κινήματος, ἀθροιζο-"μένου τοῦ λαοῦ πρὸς τὴν τῶν ἀζύμων ἑορτὴν, ὀγδόῃ "Ξανθικοῦ μηνὸς κατὰ νυκτὸς ἐνάτην ὥραν τοσοῦτο φῶς "περιέλαμψε τὸν βωμὸν καὶ τὸν ναὸν ὡς δοκεῖν ἡμέραν "εἶναι λαμπράν. Καὶ τοῦτο παρέτεινεν ἐφ' ἡμίσειαν ὥραν·

"ὃ τοῖς μὲν ἀπείροις ἀγαθὸν ἐδόκει εἶναι, τοῖς δὲ ἱερο-
"γραμματεῦσι πρὸ τῶν ἀποβεβηκότων εὐθέως ἐκρίθη.
"3. Καὶ κατὰ τὴν αὐτὴν ἑορτὴν βοῦς μὲν ἀχθεῖσα ὑπὸ τοῦ
"ἀρχιερέως πρὸς τὴν θυσίαν ἔτεκεν ἄρνα ἐν τῷ ἱερῷ
"μέσῳ. 4. Ἡ δ' ἀνατολικὴ πύλη τοῦ ἐνδοτέρω χαλκῆ μὲν
"οὖσα καὶ στιβαρωτάτη, κλειομένη δὲ περὶ δείλην μόλις
"ὑπ' ἀνθρώπων εἴκοσι, καὶ μοχλοῖς μὲν ἐπερειδομένη σιδη-
"ροδέτοις, καταπῆγας δ' ἔχουσα βαθυτάτους, ὤφθη κατὰ
"νυκτὸς ὥραν ἕκτην αὐτομάτως ἠνοιγμένη. 5. Μετὰ δὲ
"τὴν ἑορτὴν ἡμέραις οὐ πολλαῖς ὕστερον, μιᾷ καὶ εἰκάδι
"Ἀρτεμισίου μηνὸς, φάσμα τι δαιμόνιον ὤφθη μεῖζον πί-
"στεως. Τέρας δ' ἂν ἔδοξεν εἶναι τὸ ῥηθησόμενον, εἰ μὴ
"καὶ παρὰ τοῖς θεασαμένοις ἱστόρητο καὶ τὰ ἐπακολουθή-
"σαντα πάθη τῶν σημείων ἦν ἄξια. Πρὸ γὰρ ἡλίου δύ-
"σεως ὤφθη μετέωρα περὶ πᾶσαν τὴν χώραν ἅρματα καὶ
"φάλαγγες ἔνοπλοι διάττουσαι τῶν νεφῶν καὶ κυκλούμεναι
"τὰς πόλεις. 6. Κατὰ δὲ τὴν ἑορτὴν, ἣ πεντηκοστὴ κα-
"λεῖται, νύκτωρ οἱ ἱερεῖς παρελθόντες εἰς τὸ ἱερὸν, ὥσπερ
"αὐτοῖς ἔθος ἦν, πρὸς τὰς λειτουργίας, πρῶτον μὲν κινή-
"σεως ἔφασαν ἀντιλαμβάνεσθαι καὶ κτύπου, μετὰ δὲ ταῦτα
"φωνῆς ἀθρόας 'μεταβαίνομεν ἐντεῦθεν.' 7. Τὸ δὲ τούτων
"φοβερώτερον· Ἰησοῦς γάρ τις υἱὸς Ἀνανίου, τῶν ἰδιω-
"τῶν ἄγροικος, πρὸ τεσσάρων ἐτῶν τοῦ πολέμου, τὰ μά-
"λιστα τῆς πόλεως εἰρηνευομένης καὶ εὐθηνούσης, ἐλθὼν
"ἐπὶ τὴν ἑορτὴν, ἐν ᾗ σκηνοποιεῖσθαι πάντας ἔθος ἦν τῷ
"θεῷ, κατὰ τὸ ἱερὸν ἐξαπίνης ἀναβοᾶν ἤρξατο 'φωνὴ ἀπ'
"ἀνατολῆς, φωνὴ ἀπὸ δύσεως, φωνὴ ἀπὸ τῶν τεσσάρων
"ἀνέμων, φωνὴ ἐπὶ Ἱεροσόλυμα καὶ τὸν ναὸν, φωνὴ ἐπὶ
"νυμφίους καὶ νύμφας, φωνὴ ἐπὶ πάντα τὸν λαόν.' Τοῦτο

"μεθ' ἡμέραν καὶ νύκτωρ κατὰ πάντας τοὺς στενωποὺς
"περιήει κεκραγώς. 8. Τῶν δ' ἐπισήμων τινὲς δημοτῶν
"ἀγανακτήσαντες πρὸς τὸ κακόφημον συλλαμβάνουσι τὸν
"ἄνθρωπον καὶ πολλαῖς αἰκίζονται πληγαῖς. Ὁ δὲ οὔθ'
"ὑπὲρ ἑαυτοῦ φθεγξάμενος οὔτε ἰδίᾳ πρὸς τοὺς παρόντας,
"ἃς καὶ πρότερον φωνὰς βοῶν διετέλει. 9. Νομίσαντες δ'
"οἱ ἄρχοντες, ὅπερ ἦν, δαιμονιώτερον εἶναι κίνημα τὰνδρὸς
"ἄγουσιν αὐτὸν ἐπὶ τὸν παρὰ Ῥωμαίοις ἔπαρχον· ἔνθα
"μάστιξι μέχρις ὀστέων ξαινόμενος οὔθ' ἱκέτευσεν οὔτ' ἐδά-
"κρυσεν, ἀλλ' ὡς ἐνῆν μάλιστα τὴν φωνὴν ὀλοφυρτικῶς
"παρεγκλίνων πρὸς ἑκάστην ἀπεκρίνατο πληγήν, αἰαῖ Ἱε-
"ροσολύμοις." 10. Ἕτερον δέ τι τούτου παραδοξότερον
ὁ αὐτὸς ἱστορεῖ συγγραφεύς, χρησμόν τινα φάσκων ἐν
ἱεροῖς γράμμασιν εὑρῆσθαι περιέχοντα ὡς κατὰ τὸν καιρὸν
ἐκεῖνον ἀπὸ τῆς χώρας τις αὐτῶν ἄρξει τῆς οἰκουμένης, ὃν
αὐτὸς μὲν ἐπὶ Οὐεσπασιανὸν πεπληρῶσθαι ἐξείληφεν·
11. ἀλλ' οὐχ ἁπάσης γε οὗτος ἦ μόνης ἦρξεν τῆς ὑπὸ
Ῥωμαίους· δικαιότερον δ' ἂν ἐπὶ τὸν Χριστὸν ἀναχθείη,
πρὸς ὃν εἴρητο ὑπὸ τοῦ πατρὸς "αἴτησαι παρ' ἐμοῦ, καὶ
δώσω σοι ἔθνη τὴν κληρονομίαν σου, καὶ τὴν κατάσχεσίν
σου τὰ πέρατα τῆς γῆς." Οὗ δὴ κατ' αὐτὸ δὴ ἐκεῖνο τοῦ
καιροῦ εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος τῶν ἱερῶν
ἀποστόλων καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα
αὐτῶν.

IX. [Nic. H. E. II, 18.] 1. Ἐπὶ τούτοις ἅπασιν ἄξιον
μηδ' αὐτὸν τὸν Ἰώσηπον, τοσαῦτα τῇ μετὰ χεῖρας συμβε-
βλημένον ἱστορίᾳ, ὑπόθεν τε καὶ ἀφ' οἵου γένους ὡρμᾶτο
ἀγνοεῖν. Δηλοῖ δὲ πάλιν αὐτὸς καὶ τοῦτο, λέγων ὧδε
"Ἰώσηπος Ματταθίου παῖς, ἐξ Ἱεροσολύμων ἱερεὺς, αὐτός

τε Ῥωμαίους πολεμήσας τὰ πρῶτα καὶ τοῖς ὕστερον παρατυχὼν ἐξ ἀνάγκης." 2. Μάλιστα δὲ τῶν κατ' ἐκεῖνο καιροῦ Ἰουδαίων οὐ παρὰ μόνοις τοῖς ὁμοεθνέσιν, ἀλλὰ καὶ παρὰ Ῥωμαίοις γέγονεν ἀνὴρ ἐπιδοξότατος, ὡς αὐτὸν μὲν ἀναθέσει ἀνδριάντος ἐπὶ τῆς Ῥωμαίων τιμηθῆναι πόλεως, τοὺς δὲ σπουδασθέντας αὐτῷ λόγους βιβλιοθήκης ἀξιωθῆναι. 3. Οὗτος δὴ πᾶσαν τὴν Ἰουδαϊκὴν ἀρχαιολογίαν ἐν ὅλοις εἴκοσι καταβέβληται συγγράμμασι, τὴν δ' ἱστορίαν τοῦ κατ' αὐτὸν Ἰουδαϊκοῦ πολέμου ἐν ἑπτά, ἃ οὐ μόνον τῇ Ἑλλήνων, ἀλλὰ καὶ τῇ πατρίῳ φωνῇ παραδοῦναι αὐτὸς ἑαυτῷ μαρτυρεῖ, ἄξιός γε ὢν διὰ τὰ λοιπὰ πιστεύεσθαι. 4. Καὶ ἕτερα δὲ αὐτοῦ φέρεται σπουδῆς ἄξια δύο, τὰ περὶ τῆς Ἰουδαίων ἀρχαιότητος, ἐν οἷς καὶ ἀντιρρήσεις πρὸς Ἀπίωνα τὸν γραμματικὸν κατὰ Ἰουδαίων τηνικάδε συντάξαντα λόγον πεποίηται καὶ πρὸς ἄλλους, οἳ διαβάλλειν καὶ αὐτοὶ τὰ πάτρια τοῦ Ἰουδαίων ἔθνους ἐπειράθησαν. 5. Τούτων ἐν τῷ προτέρῳ τὸν ἀριθμὸν τῆς λεγομένης παλαιᾶς τῶν ἐνδιαθήκων γραφῶν τίθησι, τίνα τὰ παρ' Ἑβραίοις ἀναντίρρητα, ὡσὰν ἐξ ἀρχαίας παραδόσεως, αὐτοῖς ῥήμασι διὰ τούτων διδάσκων·

X. 1. "Οὐ μυριάδες οὖν βιβλίων εἰσὶ παρ' ἡμῖν ἀσυμφώνων καὶ μαχομένων, δύο δὲ μόνα πρὸς τοῖς εἴκοσι βιβλία, τοῦ παντὸς ἔχοντα χρόνου τὴν ἀναγραφὴν, τὰ δικαίως θεῖα πεπιστευμένα. 2. Καὶ τούτων πέντε μέν ἐστι τὰ Μωυσέως, ἃ τούς τε νόμους περιέχει καὶ τὴν τῆς ἀνθρωπογονίας παράδοσιν, μέχρι τῆς αὐτοῦ τελευτῆς. Οὗτος ὁ χρόνος ἀπολείπει τρισχιλίων ὀλίγῳ ἐτῶν. 3. Ἀπὸ δὲ τῆς Μωυσέως τελευτῆς μέχρι τῆς Ἀρταξέρξου τοῦ μετὰ Ξέρξην Περσῶν βασιλέως οἱ μετὰ Μωυσῆν προ-

"φῆται τὰ κατ' αὐτοὺς πραχθέντα συνέγραψαν ἐν τρισὶ
"καὶ δέκα βιβλίοις. Αἱ δὲ λοιπαὶ τέσσαρες ὕμνους εἰς
"τὸν θεὸν καὶ τοῖς ἀνθρώποις ὑποθήκας τοῦ βίου περι-
"έχουσιν. 4. Ἀπὸ δὲ Ἀρταξέρξου μέχρι τοῦ καθ' ἡμᾶς
"χρόνου γέγραπται μὲν ἕκαστα, πίστεως δ' οὐχ ὁμοίας
"ἠξίωται τοις πρὸ αὐτῶν, διὰ τὸ μὴ γενέσθαι τὴν τῶν
"προφητῶν ἀκριβῆ διαδοχήν. 5. Δῆλον δ' ἐστὶν ἔργῳ
"πῶς ἡμεῖς πρόσιμεν τοῖς ἰδίοις γράμμασι. Τοσούτου
"γὰρ αἰῶνος ἤδη παρῳχηκότος οὔτε προσθεῖναί τις οὔτε
"ἀφελεῖν ἀπ' αὐτῶν οὔτε μεταθεῖναι τετόλμηκε, πᾶσι δὲ
"σύμφυτόν ἐστιν εὐθὺς ἐκ πρώτης γενέσεως Ἰουδαίοις
"τὸ νομίζειν αὐτὰ θεοῦ δόγματα, καὶ τούτοις ἐπιμένειν,
"καὶ ὑπὲρ αὐτῶν, εἰ δέοι, θνήσκειν ἡδέως." 6. Καὶ
ταῦτα δὲ τοῦ συγγραφέως χρησίμως ὧδε παρατεθεί-
σθω. Πεπόνηται δὲ καὶ ἄλλο οὐκ ἀγεννὲς σπούδα-
σμα τῷ ἀνδρὶ περὶ αὐτοκράτορος λογισμοῦ, ὅ τινες Μακ-
καβαϊκὸν ἐπέγραψαν, τῷ τοὺς ἀγῶνας τῶν ἐν τοῖς οὕ-
τω καλουμένοις Μακκαβαϊκοῖς συγγράμμασιν ὑπὲρ τῆς εἰς
τὸ θεῖον εὐσεβείας ἀνδρισαμένων Ἑβραίων περιέχειν.
7. Καὶ πρὸς τῷ τέλει δὲ τῆς εἰκοστῆς ἀρχαιολογίας ἐπι-
σημαίνεται ὁ αὐτὸς, ὡσὰν προῃρημένος ἐν τέτταρσι συγ-
γράψαι βιβλίοις κατὰ τὰς πατρίους δόξας τῶν Ἰουδαίων
περὶ θεοῦ καὶ τῆς οὐσίας αὐτοῦ, καὶ περὶ τῶν νόμων, διὰ
τί κατ' αὐτοὺς τὰ μὲν ἔξεστι πράττειν, τὰ δὲ κεκώλυται.
Καὶ ἄλλα δὲ αὐτῷ σπουδασθῆναι ὁ αὐτὸς ἐν τοῖς ἰδίοις
αὐτοῦ μνημονεύει λόγοις. 8. Πρὸς τούτοις εὔλογον κατα-
λέξαι καὶ ἃς ἐπ' αὐτοῦ τῆς ἀρχαιολογίας τοῦ τέλους
φωνὰς παρατέθειται, εἰς πίστωσιν τῆς τῶν ἐξ αὐτοῦ παρα-
ληφθέντων ἡμῖν μαρτυρίας. Διαβάλλων δῆτα Ἰοῦστον

Τιβεριέα, ὁμοίως αὐτῷ τὰ κατὰ τοὺς αὐτοὺς ἱστορῆσαι χρόνους πεπειραμένον, ὡς μὴ τἀληθῆ συγγεγραφότα πολλάς τε ἄλλας εὐθύνας ἐπαγαγὼν τῷ ἀνδρὶ, καὶ ταῦτα αὐτοῖς ῥήμασιν ἐπιλέγει 9. "οὐ μὴν ἐγώ σοι τὸν αὐτὸν "τρόπον περὶ τῆς ἐμαυτοῦ γραφῆς ἔδεισα, ἀλλ' αὐτοῖς "ἐπέδωκα τοῖς αὐτοκράτορσι τὰ βιβλία, μόνον οὐ τῶν "ἔργων ἤδη βλεπομένων. Συνῄδειν γὰρ ἐμαυτῷ τετη- "ρηκότι τὴν τῆς ἀληθείας παράδοσιν, ἐφ' ᾗ μαρτυρίας "τεύξεσθαι προσδοκήσας οὐ διήμαρτον. 10. Καὶ ἄλλοις "δὲ πολλοῖς ἐπέδωκα τὴν ἱστορίαν, ὧν ἔνιοι καὶ παρατετυ- "χήκεσαν τῷ πολέμῳ, καθάπερ βασιλεὺς Ἀγρίππας καί "τινες αὐτοῦ τῶν συγγενῶν. 11. Ὁ μὲν γὰρ αὐτοκράτωρ "Τίτος οὕτως ἐκ μόνων αὐτῶν ἐβουλήθη τὴν γνῶσιν τοῖς "ἀνθρώποις παραδοῦναι τῶν πράξεων, ὥστε χαράξας τῇ "αὐτοῦ χειρὶ τὰ βιβλία δημοσιεύεσθαι προσέταξεν, ὁ δὲ "βασιλεὺς Ἀγρίππας ἑξήκοντα δύο ἔγραψεν ἐπιστολὰς, "τῇ τῆς ἀληθείας παραδόσει μαρτυρῶν," ἀφ' ὧν καὶ δύο παρατίθησιν. Ἀλλὰ τὰ μὲν κατὰ τοῦτον ταύτῃ πη δεδηλώσθω, ἴωμεν δ' ἐπὶ τὰ ἑξῆς.

XI. [Nic. H. E. III, 9.] Μετὰ τὴν Ἰακώβου μαρτυρίαν καὶ τὴν αὐτίκα γενομένην ἅλωσιν τῆς Ἱερουσαλὴμ λόγος κατέχει τῶν ἀποστόλων καὶ τῶν τοῦ κυρίου μαθητῶν τοὺς εἰσέτι τῷ βίῳ λειπομένους ἐπὶ ταὐτὸ πανταχόθεν συνελθεῖν, ἅμα τοῖς πρὸς γένους κατὰ σάρκα τοῦ κυρίου (πλείους γὰρ καὶ τούτων περιῆσαν εἰσέτι τότε τῷ βίῳ) βουλήν τε ὁμοῦ τοὺς πάντας περὶ τοῦ τίνα χρὴ τῆς Ἰακώβου διαδοχῆς ἐπικρῖναι ἄξιον ποιήσασθαι, καὶ δὴ ἀπὸ μιᾶς γνώμης τοὺς πάντας Συμεῶνα τὸν τοῦ Κλωπᾶ, οὗ καὶ ἡ τοῦ εὐαγγελίου μνημονεύει γραφὴ, τοῦ τῆς αὐτόθι

νων τὸ μέγα τῆς θεοσεβείας μυστήριον ἐπὶ μαγείᾳ σπουδάσαι διαβαλεῖν, διασῦραί τε δι' αὐτῶν τὰ περὶ ψυχῆς ἀθανασίας καὶ νεκρῶν ἀναστάσεως ἐκκλησιαστικὰ δόγματα. Ἀλλ' οὗτοι μὲν τούτους σωτῆρας ἐπιγραψάμενοι τῆς ἀληθοῦς ἀποπεπτώκασιν ἐλπίδος.

XXVII. [Nic. H. E. III, 13.] 1. Ἄλλους δὲ ὁ πονηρὸς δαίμων, τῆς περὶ τὸν Χριστὸν τοῦ θεοῦ διαθέσεως ἀδυνατῶν ἐκσεῖσαι, θατέρᾳ ληπτοὺς εὑρὼν ἐσφετερίζετο. Ἐβιωναίους τούτους οἰκείως ἐπεφήμιζον οἱ πρῶτοι, πτωχῶς καὶ ταπεινῶς τὰ περὶ τοῦ Χριστοῦ δοξάζοντας. 2. Λιτὸν μὲν γὰρ αὐτὸν καὶ κοινὸν ἡγοῦντο κατὰ προκοπὴν ἤθους αὐτὸ μόνον ἄνθρωπον δεδικαιωμένον, ἐξ ἀνδρός τε κοινωνίας καὶ τῆς Μαρίας γεγεννημένον· δεῖν δὲ πάντως αὐτοῖς νομικῆς θρησκείας, ὡς μὴ ἂν διὰ μόνης τῆς εἰς τὸν Χριστὸν πίστεως καὶ τοῦ κατ' αὐτὴν βίου σωθησομένοις. 3. Ἄλλοι δὲ παρὰ τούτους τῆς αὐτῆς ὄντες προσηγορίας τὴν μὲν τῶν εἰρημένων ἔκτοπον διεδίδρασκον ἀτοπίαν, ἐκ παρθένου καὶ ἁγίου πνεύματος μὴ ἀρνούμενοι γεγονέναι τὸν κύριον, οὐ μὴν ἔθ' ὁμοίως καὶ οὗτοι προϋπάρχειν αὐτὸν, θεὸν λόγον ὄντα καὶ σοφίαν, ὁμολογοῦντες τῇ τῶν προτέρων περιετρέποντο δυσσεβείᾳ, μάλιστα ὅτε καὶ τὴν σωματικὴν περὶ τὸν νόμον λατρείαν ὁμοίως ἐκείνοις περιέπειν ἐσπούδαζον. 4. Οὗτοι δὲ τοῦ μὲν ἀποστόλου πάσας τὰς ἐπιστολὰς ἀρνητέας ἡγοῦντο εἶναι δεῖν, ἀποστάτην ἀποκαλοῦντες αὐτὸν τοῦ νόμου· εὐαγγελίῳ δὲ μόνῳ τῷ καθ' Ἑβραίους λεγομένῳ χρώμενοι τῶν λοιπῶν σμικρὸν ἐποιοῦντο λόγον. 5. Καὶ τὸ μὲν σάββατον καὶ τὴν ἄλλην Ἰουδαϊκὴν ἀγωγὴν ὁμοίως ἐκείνοις παρεφύλαττον, ταῖς δ' αὖ κυριακαῖς ἡμέραις ἡμῖν τὰ παραπλήσια εἰς μνήνην τῆς

τοῦ κυρίου ἀναστάσεως ἐπετέλουν. 6. Ὅθεν παρὰ τὴν τοιαύτην ἐγχείρησιν τῆς τοιᾶσδε λελόγχασι προσηγορίας, τοῦ Ἐβιωναίων ὀνόματος, τὴν τῆς διανοίας πτωχείαν αὐτῶν ὑποφαίνοντος· ταύτῃ γὰρ ἐπίκλην ὁ πτωχὸς παρ' Ἑβραίοις ὀνομάζεται.

XXVIII. [Nic. H. E. III, 14.] 1. Κατὰ τοὺς δεδηλωμένους χρόνους ἑτέρας αἱρέσεως ἀρχηγὸν γενέσθαι Κήρινθον παρειλήφαμεν. Γάϊος, οὗ φωνὰς ἤδη πρότερον παρατέθειμαι, ἐν τῇ φερομένῃ αὐτοῦ ζητήσει ταῦτα περὶ τοῦ αὐτοῦ γράφει, 2. "Ἀλλὰ καὶ Κήρινθος ὁ δι' ἀποκαλύψεων "ὡς ὑπὸ ἀποστόλου μεγάλου γεγραμμένων, τερατολογίας "ἡμῖν ὡς δι' ἀγγέλων αὐτῷ δεδειγμένας ψευδόμενος, ἐπει- "σάγει λέγων, μετὰ τὴν ἀνάστασιν ἐπίγειον εἶναι τὸ βα- "σίλειον τοῦ Χριστοῦ, καὶ πάλιν ἐπιθυμίαις καὶ ἡδοναῖς "ἐν Ἱερουσαλὴμ τὴν σάρκα πολιτευομένην δουλεύειν. Καὶ "ἐχθρὸς ὑπάρχων ταῖς γραφαῖς τοῦ θεοῦ ἀριθμὸν χι- "λιονταετίας ἐν γάμῳ ἑορτῆς, θέλων πλανᾶν, λέγει γίνε- "σθαι." 3. Καὶ Διονύσιος δὲ ὁ τῆς κατ' Ἀλεξάνδρειαν παροικίας καθ' ἡμᾶς τὴν ἐπισκοπὴν εἰληχὼς, ἐν δευτέρῳ τῶν ἐπαγγελιῶν περὶ τῆς Ἰωάννου Ἀποκαλύψεως εἰπών τινα ὡς ἐκ τῆς ἀνέκαθεν παραδόσεως, τοῦ αὐτοῦ μέμνηται ἀνδρὸς τούτοις τοῖς ῥήμασι. 4. "Κήρινθον δὲ τὸν καὶ "τὴν ἀπ' ἐκείνου κληθεῖσαν Κηρινθιανὴν αἵρεσιν συστησά- "μενον ἀξιόπιστον ἐπιφημίσαι θελήσαντα τῷ ἑαυτοῦ πλά- "σματι ὄνομα. Τοῦτο γὰρ εἶναι τῆς διδασκαλίας αὐτοῦ "τὸ δόγμα, ἐπίγειον ἔσεσθαι τὴν τοῦ Χριστοῦ βασιλείαν. "5. Καὶ ὢν αὐτὸς ὠρέγετο φιλοσώματος ὢν καὶ πάνυ "σαρκικὸς, ἐν τούτοις ὀνειροπολεῖν ἔσεσθαι, γαστρὸς καὶ "τῶν ὑπὸ γαστέρα πλησμοναῖς, τουτέστι σιτίοις καὶ ποτοῖς

"καὶ γάμοις, καὶ δι' ὧν εὐφημότερον ταῦτα ᾠήθη πορειῖ-
"σθαι, ἑορταῖς καὶ θυσίαις καὶ ἱερείων σφαγαῖς." 6. Ταῦτα
Διονύσιος. Ὁ δὲ Εἰρηναῖος ἀπορρητοτέρας δή τινας τοῦ
αὐτοῦ ψευδοδοξίας ἐν πρώτῳ συγγράμματι τῶν πρὸς τὰς
αἱρέσεις προθεὶς, ἐν τῷ τρίτῳ καὶ ἱστορίαν οὐκ ἀξίαν λήθης
τῇ γραφῇ παραδέδωκεν, ὡς ἐκ παραδόσεως Πολυκάρπου
φάσκων, Ἰωάννην τὸν ἀπόστολον εἰσελθεῖν ποτε ἐν βα-
λανείῳ, ὥστε λούσασθαι, γνόντα δὲ ἔνδον ὄντα τὸν Κή-
ρινθον ἀποπηδῆσαί τε τοῦ τόπου καὶ ἐκφυγεῖν θύραζε,
μηδ' ὑπομείναντα τὴν αὐτὴν αὐτῷ ὑποδῦναι στέγην, ταὐτὸ
δὲ τοῦτο καὶ τοῖς σὺν αὐτῷ παραινέσαι φήσαντα, "φύγω-
"μεν, μὴ καὶ τὸ βαλανεῖον συμπέσῃ, ἔνδον ὄντος Κηρίνθου
"τοῦ τῆς ἀληθείας ἐχθροῦ."

XXIX [Nic. H. E. III, 15.] 1. Ἐπὶ τούτῳ δῆτα καὶ ἡ
λεγομένη τῶν Νικολαϊτῶν αἵρεσις ἐπὶ σμικρότατον συνέστη
χρόνον, ἧς δὴ καὶ ἡ τοῦ Ἰωάννου Ἀποκάλυψις μνημο-
νεύει. Οὗτοι Νικόλαον ἕνα τῶν ἀμφὶ τὸν Στέφανον δια-
κόνων πρὸς τῶν ἀποστόλων ἐπὶ τῇ τῶν ἐνδεῶν θεραπείᾳ
προκεχειρισμένων ηὔχουν. Ὅ γε μὴν Ἀλεξανδρεὺς Κλή-
μης ἐν τρίτῳ στρωματεῖ ταῦτα περὶ αὐτοῦ κατὰ λέξιν ἱστο-
ρεῖ. 2. "Ὡραίαν, φασὶ, γυναῖκα ἔχων οὗτος μετὰ τὴν
"ἀνάληψιν τὴν τοῦ σωτῆρος πρὸς τῶν ἀποστόλων ὀνειδι-
"σθεὶς ζηλοτυπίαν, εἰς μέσον ἀγαγὼν τὴν γυναῖκα, γῆμαι
"τῷ βουλομένῳ ἐπέτρεψεν. Ἀκόλουθον γὰρ εἶναί φασι
"τὴν πρᾶξιν ταύτην ἐκείνῃ τῇ φωνῇ, τῇ ὅτι 'παραχρᾶσθαι
"τῇ σαρκὶ δεῖ.' Καὶ δὴ κατακολουθήσαντες τῷ γεγενημένῳ
"τῷ τε εἰρημένῳ ἁπλῶς καὶ ἀβασανίστως ἀναίδην ἐκπορ-
"νεύουσιν οἱ τὴν αἵρεσιν αὐτοῦ μετιόντες. 3. Πυνθάνομαι
"δ' ἐγὼ τὸν Νικόλαον μηδεμιᾷ ἑτέρᾳ παρ' ἣν ἔγημε κεχρῆ-

"σθαι γυναικὶ, τῶν τε ἐκείνου τέκνων τὰς μὲν θηλείας κατα-
"γηράσαι παρθένους, ἄφθορον δὲ διαμεῖναι τὸν υἱόν. Ὧν
"οὕτως ἐχόντων ἀποβολὴ πάθους ἦν ἡ εἰς μέσον τῶν
"ἀποστόλων τῆς ζηλοτυπουμένης ἐγκύκλησις γυναικὸς,
"καὶ ἡ ἐγκράτεια τῶν περισπουδάστων ἡδονῶν τὸ 'παρα-
"χρᾶσθαι τῇ σαρκὶ' ἐδίδασκεν. Οὐ γὰρ οἶμαι ἐβούλετο
"κατὰ τὴν τοῦ σωτῆρος ἐντολὴν δυσὶ κυρίοις δουλεύειν,
"ἡδονῇ καὶ κυρίῳ. 4. Λέγουσι δ' οὖν καὶ τὸν Ματθίαν
"οὕτω διδάξαι, σαρκὶ μὲν μάχεσθαι καὶ παραχρᾶσθαι,
"μηδὲν αὐτῇ πρὸς ἡδονὴν ἐνδιδόντα, ψυχὴν δ' αὔξειν διὰ
"πίστεως καὶ γνώσεως." Ταῦτα μὲν οὖν περὶ τῶν κατὰ
τοὺς δηλουμένους χρόνους παραβραβεῦσαι τὴν ἀλήθειαν
ἐγκεχειρηκότων, λόγου γε μὴν ἧττον εἰς τὸ παντελὲς
ἀπεσβηκότων, εἰρήσθω.

XXX. [Nic. H. E. II, 44.] 1. Ὁ μέντοι Κλήμης, οὗ
τὰς φωνὰς ἀρτίως ἀνέγνωμεν, τοῖς προειρημένοις ἑξῆς
διὰ τοὺς ἀθετοῦντας γάμον, τοὺς τῶν ἀποστόλων ἐξε-
τασθέντας ἐν συζυγίαις καταλέγει φάσκων "ἢ καὶ τοὺς
"ἀποστόλους ἀποδοκιμάσουσι. Πέτρος μὲν γὰρ καὶ Φί-
"λιππος ἐπαιδοποιήσαντο, Φίλιππος δὲ καὶ τὰς θυγατέρας
"ἀνδράσιν ἐξέδωκε. Καὶ ὅ γε Παῦλος οὐκ ὀκνεῖ ἔν τινι
"ἐπιστολῇ τὴν αὐτοῦ προσαγορεῦσαι σύζυγον, ἣν οὐ πε-
"ριεκόμιζε διὰ τὸ τῆς ὑπηρεσίας εὐσταλές." 2. Ἐπεὶ δὲ
τούτων ἐμνήσθημεν, οὐ λυπεῖ καὶ ἄλλην ἀξιοδιήγητον
ἱστορίαν τοῦ αὐτοῦ παραθέσθαι, ἣν ἐν τῷ ἑβδόμῳ στρω-
ματεῖ τοῦτον ἱστορῶν ἀνέγραψε τὸν τρόπον "φασὶ γοῦν
"τὸν μακάριον Πέτρον, θεασάμενον τὴν ἑαυτοῦ γυναῖκα
"ἀπαγομένην τὴν ἐπὶ θανάτῳ, ἡσθῆναι μὲν τῆς κλήσεως
"χάριν καὶ τῆς ἐπ' οἶκον ἀνακομιδῆς, ἐπιφωνῆσαι δὲ εὖ

"μάλα προτρεπτικῶς καὶ παρακλητικῶς ἐξ ὀνόματος προ-
"σειπόντα 'μέμνησο, ὦ αὕτη, τοῦ κυρίου.' Τοιοῦτος ἦν ὁ
"τῶν μακαρίων γάμος, καὶ ἡ τῶν φιλτάτων τελεία διά-
"θεσις." Καὶ ταῦτα δ' οἰκεῖα ὄντα τῇ μετὰ χεῖρας ὑπο-
θέσει ἐνταῦθά μοι κατὰ καιρὸν κείσθω.

XXXI. [Nic. H. E. I, 35.] 1. Παύλου μὲν οὖν καὶ Πέτρου τῆς τελευτῆς ὅ τε χρόνος καὶ ὁ τρόπος, καὶ προσέτι τῆς μετὰ τὴν ἀπαλλαγὴν τοῦ βίου τῶν σκηνωμάτων αὐτῶν καταθέσεως ὁ χῶρος, ἤδη πρότερον ἡμῖν δεδήλωται. 2. Τοῦ δὲ Ἰωάννου τὰ μὲν τοῦ χρόνου ἤδη πως εἴρηται, τὸ δέ γε τοῦ σκηνώματος αὐτοῦ χωρίον ἐξ ἐπιστολῆς Πολυκράτους (τῆς δ' ἐν Ἐφέσῳ παροικίας ἐπίσκοπος οὗτος ἦν) ἐπιδείκνυται, ἣν Οὐίκτορι Ῥωμαίων ἐπισκόπῳ γράφων, ὁμοῦ τε αὐτοῦ καὶ Φιλίππου μνημονεύει τοῦ ἀποστόλου τῶν τε τούτου θυγατέρων ὧδέ πως 3. "καὶ γὰρ καὶ κατὰ τὴν Ἀσίαν μεγάλα
"στοιχεῖα κεκοίμηται, ἅτινα ἀναστήσεται τῇ ἐσχάτῃ ἡμέρᾳ
"τῆς παρουσίας τοῦ κυρίου, ἐν ᾗ ἔρχεται μετὰ δόξης ἐξ
"οὐρανοῦ, καὶ ἀναζητήσει πάντας τοὺς ἁγίους, Φίλιππον
"τὸν τῶν δώδεκα ἀποστόλων, ὃς κεκοίμηται ἐν Ἱεραπόλει,
"καὶ δύο θυγατέρες αὐτοῦ γεγηρακυῖαι παρθένοι, καὶ ἡ
"ἑτέρα αὐτοῦ θυγάτηρ ἐν ἁγίῳ πνεύματι πολιτευσαμένη, ἣ
"ἐν Ἐφέσῳ ἀναπαύεται, ἔτι δὲ καὶ Ἰωάννης ὁ ἐπὶ τὸ στῆθος
"τοῦ κυρίου ἀναπεσών, ὃς ἐγενήθη ἱερεὺς τὸ πέταλον πε-
"φορηκὼς καὶ μάρτυς καὶ διδάσκαλος· οὗτος ἐν Ἐφέσῳ
"κεκοίμηται." Ταῦτα καὶ περὶ τῆς τῶνδε τελευτῆς. 4. Καὶ ἐν τῷ Γαΐου δὲ, οὗ μικρῷ πρόσθεν ἐμνήσθημεν, διαλόγῳ Πρόκλος, πρὸς ὃν ἐποιεῖτο τὴν ζήτησιν, περὶ τῆς Φιλίππου καὶ τῶν θυγατέρων αὐτοῦ τελευτῆς συνάδων τοῖς ἐκτεθεῖσιν οὕτω φησὶν "μετὰ τοῦτον δὲ προφήτιδες τέσσαρες αἱ Φι-

"λίππου γεγένηνται ἐν Ἱεραπόλει τῇ κατὰ τὴν Ἀσίαν· "ὁ τάφος αὐτῶν ἐστιν ἐκεῖ καὶ ὁ τοῦ πατρὸς αὐτῶν." 5. Ταῦτα μὲν οὗτος. Ὁ δὲ Λουκᾶς ἐν ταῖς Πράξεσι τῶν ἀποστόλων τῶν Φιλίππου θυγατέρων ἐν Καισαρείᾳ τῆς Ἰουδαίας ἅμα τῷ πατρὶ τότε διατριβουσῶν, προφητικοῦ τε χαρίσματος ἠξιωμένων, μνημονεύει κατὰ λέξιν ὧδέ πως λέγων "ἤλθομεν εἰς Καισάρειαν, καὶ εἰσελθόντες εἰς τὸν "οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ ὄντος ἐκ τῶν ἑπτὰ "ἐμείναμεν παρ' αὐτῷ. Τούτῳ δὲ ἦσαν παρθένοι θυγα- "τέρες προφητεύουσαι τέσσαρες." 6. Τὰ μὲν οὖν εἰς ἡμέτερα ἐλθόντα γνῶσιν περί τε τῶν ἀποστόλων αὐτῶν καὶ τῶν ἀποστολικῶν χρόνων, ὧν τε καταλελοίπασιν ἡμῖν ἱερῶν γραμμάτων, καὶ τῶν ἀντιλεγομένων μὲν, ὅμως δ' ἐν πλείσταις ἐκκλησίαις παρὰ πολλοῖς δεδημοσιευμένων, τῶν τε παντελῶς νόθων καὶ τῆς ἀποστολικῆς ὀρθοδοξίας ἀλλοτρίων ἐν τούτοις διειληφότες ἐπὶ τὴν τῶν ἑξῆς προΐωμεν ἱστορίαν.

XXXII. [Nic. H. E. III, 16.] 1. Μετὰ Νέρωνα καὶ Δομετιανὸν, κατὰ τοῦτον οὗ νῦν τοὺς χρόνους ἐξετάζομεν, μερικῶς καὶ κατὰ πόλεις ἐξ ἐπαναστάσεως δήμων τὸν καθ' ἡμῶν κατέχει λόγος ἀνακινηθῆναι διωγμὸν, ἐν ᾧ Συμεῶνα τὸν τοῦ Κλωπᾶ, ὃν δεύτερον καταστῆναι τῆς ἐν Ἱεροσολύμοις ἐκκλησίας ἐπίσκοπον ἐδηλώσαμεν, μαρτυρίῳ τὸν βίον ἀναλῦσαι παρειλήφαμεν. 2. Καὶ τούτου μάρτυς αὐτὸς ἐκεῖνος, οὗ διαφόροις ἤδη πρότερον ἐχρησάμεθα φωναῖς, Ἡγήσιππος· ὃς δὴ περί τινων αἱρετικῶν ἱστορῶν ἐπιφέρει δηλῶν, ὡς ἄρα ὑπὸ τούτων κατὰ τόνδε τὸν χρόνον ὑπομείνας κατηγορίαν, πολυτρόπως ὁ δηλούμενος ὡσὰν Χριστιανὸς ἐπὶ πλείσταις αἰκισθεὶς ἡμέραις, αὐτόν τε τὸν

δικαστὴν καὶ τοὺς ἀμφ' αὐτὸν εἰς τὰ μέγιστα καταπλήξας, τῷ τοῦ κυρίου πάθει παραπλήσιον τὸ τέλος ἀπηνέγκατο. 3. Οὐδὲν δὲ οἷον καὶ τοῦ συγγραφέως ἐπακοῦσαι, αὐτὰ δὴ ταῦτα κατὰ λέξιν ὧδέ πως ἱστοροῦντος "ἀπὸ τούτων δη-
5 "λαδὴ τῶν αἱρετικῶν κατηγοροῦσί τινες Συμεῶνος τοῦ "Κλωπᾶ, ὡς ὄντος ἀπὸ Δαβὶδ καὶ Χριστιανοῦ, καὶ οὕτω "μαρτυρεῖ ἐτῶν ὢν ἑκατὸν εἴκοσιν, ἐπὶ Τραϊανοῦ Καίσαρος "καὶ ὑπατικοῦ Ἀττικοῦ." 4. Φησὶ δὲ ὁ αὐτὸς, ὡς ἄρα καὶ τοὺς κατηγόρους αὐτοῦ, ζητουμένων τότε τῶν ἀπὸ τῆς βα-
10 σιλικῆς Ἰουδαίων φυλῆς, ὡσὰν ἐξ αὐτῆς ὄντας ἁλῶναι συνέβη. Λογισμῷ δ' ἂν καὶ τὸν Συμεῶνα τῶν αὐτοπτῶν καὶ αὐτηκόων εἴποι ἄν τις γεγονέναι τοῦ κυρίου, τεκμηρίῳ τῷ μήκει τοῦ χρόνου τῆς αὐτοῦ ζωῆς χρώμενος, καὶ τῷ μνημονεύειν τὴν τῶν εὐαγγελίων γραφὴν Μαρίας τῆς τοῦ
15 Κλωπᾶ, οὗ γεγονέναι αὐτὸν καὶ πρότερον ὁ λόγος ἐδήλωσεν. 5. Ὁ δ' αὐτὸς συγγραφεὺς καὶ ἑτέρους ἀπὸ γένους ἑνὸς τῶν φερομένων ἀδελφῶν τοῦ σωτῆρος, ᾧ ὄνομα Ἰούδας, φησὶν εἰς τὴν αὐτὴν ἐπιβιῶναι βασιλείαν, μετὰ τὴν ἤδη πρότερον ἱστορηθεῖσαν αὐτῶν ὑπὲρ τῆς εἰς τὸν
20 Χριστὸν πίστεως ἐπὶ Δομετιανοῦ μαρτυρίαν. 6. Γράφει δὲ οὕτως "ἔρχονται οὖν καὶ προηγοῦνται πάσης ἐκκλησίας "ὡς μάρτυρες καὶ ἀπὸ γένους τοῦ κυρίου, καὶ γενομένης "εἰρήνης βαθείας ἐν πάσῃ ἐκκλησίᾳ μένουσι μέχρι Τραϊα-
"νοῦ Καίσαρος, μέχρις οὗ ὁ ἐκ θείου τοῦ κυρίου, ὁ προει-
25 "ρημένος Συμεὼν υἱὸς Κλωπᾶ, συκοφαντηθεὶς ὑπὸ τῶν "αἱρέσεων, ὡσαύτως κατηγορήθη καὶ αὐτὸς ἐπὶ τῷ αὐτῷ "λόγῳ ἐπὶ Ἀττικοῦ τοῦ ὑπατικοῦ. Καὶ ἐπὶ πολλαῖς "ἡμέραις αἰκιζόμενος ἐμαρτύρησεν, ὡς πάντας ὑπερθαυ-
"μάζειν καὶ τὸν ὑπατικὸν, πῶς ἑκατὸν εἴκοσι τυγχάνων

"ἐτῶν ὑπέμεινε· καὶ ἐκελεύσθη σταυρωθῆναι." 7. Ἐπὶ τούτοις ὁ αὐτὸς ἀνὴρ διηγούμενος τὰ κατὰ τοὺς δηλουμένους ἐπιλέγει, ὡς ἄρα μέχρι τῶν τότε χρόνων παρθένος καθαρὰ καὶ ἀδιάφθορος ἔμενεν ἡ ἐκκλησία, ἐν ἀδήλῳ που σκότει φωλευόντων εἰσέτι τότε τῶν, εἰ καί τινες ὑπῆρχον, παραφθείρειν ἐπιχειρούντων τὸν ὑγιῆ κανόνα τοῦ σωτηρίου κηρύγματος. 8. Ὡς δ' ὁ ἱερὸς τῶν ἀποστόλων χορὸς διάφορον εἰλήφει τοῦ βίου τέλος, παρεληλύθει τε ἡ γενεὰ ἐκείνη τῶν αὐταῖς ἀκοαῖς τῆς ἐνθέου σοφίας ἐπακοῦσαι κατηξιωμένων, τηνικαῦτα τῆς ἀθέου πλάνης ἀρχὴν ἐλάμβανεν ἡ σύστασις, διὰ τῆς τῶν ἑτεροδιδασκάλων ἀπάτης, οἳ καὶ, ἅτε μηδενὸς ἔτι τῶν ἀποστόλων λειπομένου, γυμνῇ λοιπὸν ἤδη τῇ κεφαλῇ τῷ τῆς ἀληθείας κηρύγματι τὴν ψευδώνυμον γνῶσιν ἀντικηρύττειν ἐπεχείρουν.

XXXIII. [Nic. H. E. III, 17.] 1. Τοσοῦτός γε μὴν ἐν πλείοσι τόποις ὁ καθ' ἡμῶν ἐπετάθη τότε διωγμὸς, ὡς Πλίνιον Σεκοῦνδον ἐπισημότατον ἡγεμόνων, ἐπὶ τῷ πλήθει τῶν μαρτύρων κινηθέντα, βασιλεῖ κοινώσασθαι περὶ τοῦ πλήθους τῶν ὑπὲρ τῆς πίστεως ἀναιρουμένων, ἅμα δ' ἐν ταὐτῷ μηνῦσαι, μηδὲν ἀνόσιον μηδὲ παρὰ τοὺς νόμους πράττειν αὐτοὺς κατειληφέναι, πλὴν τό γε ἅμα τῇ ἕῳ διεγειρομένους τὸν Χριστὸν θεοῦ δίκην ὑμνεῖν, τὸ δὲ μοιχεύειν καὶ φονεύειν καὶ τὰ συγγενῆ τούτοις ἀθέμιτα πλημμελήματα καὶ αὐτοὺς ἀπαγορεύειν, πάντα τε πράττειν ἀκολούθως τοῖς νόμοις. 2. Πρὸς ἃ τὸν Τραϊανὸν δόγμα τοιόνδε τεθεικέναι, τὸ Χριστιανῶν φῦλον μὴ ἐκζητεῖσθαι μὲν, ἐμπεσὸν δὲ κολάζεσθαι· οὗ γενομένου ποσῶς μὲν τοῦ διωγμοῦ σβεσθῆναι τὴν ἀπειλὴν σφοδρότατα ἐγκειμένου, οὐ χείρο-

νάς γε μὴν τοῖς κακουργεῖν περὶ ἡμᾶς ἐθέλουσι λείπεσθαι προφάσεις, ἔσθ' ὅπη μὲν τῶν δήμων, ἔσθ' ὅπη δὲ καὶ τῶν κατὰ χώρας ἀρχόντων τὰς καθ' ἡμῶν συσκευαζομένων ἐπιβουλὰς, ὡς καὶ ἄνευ προφανῶν διωγμῶν μερικοὺς κατ' ἐπαρχίαν ἐξάπτεσθαι, πλείους τε τῶν πιστῶν διαφόροις ἐναγωνίζεσθαι μαρτυρίοις. 3. Εἴληπται δ' ἡμῖν ἡ ἱστορία ἐξ ἧς ἀνωτέρω δεδηλώκαμεν τοῦ Τερτυλλιανοῦ Ῥωμαϊκῆς ἀπολογίας, ἧς ἡ ἑρμηνεία τοῦτον ἔχει τὸν τρόπον "καίτοι "ηὑρήκαμεν καὶ τὴν εἰς ἡμᾶς ἐπιζήτησιν κεκωλυμένην. "Πλίνιος γὰρ Σεκοῦνδος ἡγούμενος ἐπαρχίου, κατακρίνας "Χριστιανούς τινας καὶ τῆς ἀξίας ἐκβαλὼν, ταραχθεὶς τῷ "πλήθει ἠγνόει τί αὐτῷ λοιπὸν εἴη πρακτέον. Τραϊανῷ "οὖν τῷ βασιλεῖ ἀνεκοινώσατο λέγων, ἔξω τοῦ μὴ βούλε-"σθαι αὐτοὺς εἰδωλολατρεῖν οὐδὲν ἀνόσιον ἐν αὐτοῖς ηὑρη-"κέναι. Ἐμήνυε δὲ καὶ τοῦτο, ἀνίστασθαι ἔωθεν τοὺς Χρι-"στιανοὺς καὶ τὸν Χριστὸν θεοῦ δίκην ὑμνεῖν, καὶ πρὸς τὸ "τὴν ἐπιστήμην αὐτῶν διαφυλάσσειν, κωλύεσθαι φονεύειν, "μοιχεύειν, πλεονεκτεῖν, ἀποστερεῖν καὶ τὰ τούτοις ὅμοια. "Πρὸς ταῦτα ἀντέγραψε Τραϊανὸς τὸ τῶν Χριστιανῶν φῦ-"λον μὴ ἐκζητεῖσθαι μὲν, ἐμπεσὸν δὲ κολάζεσθαι." Καὶ ταῦτα μὲν ἐν τούτοις ἦν.

XXXIV. [Nic. H. E. III, 25.] Τῶν δὲ ἐπὶ Ῥώμης ἐπισκόπων ἔτει τρίτῳ τῆς τοῦ προειρημένου βασιλέως ἀρχῆς Κλήμης Εὐαρέστῳ παραδοὺς τὴν λειτουργίαν ἀνα-λύει τὸν βίον, τὰ πάντα προστὰς ἔτη ἐννέα τῆς τοῦ θείου λόγου διδασκαλίας.

XXXV. [Nic. H. E. III, 2.] Ἀλλὰ καὶ τοῦ Συμεῶνος τὸν δηλωθέντα τελειωθέντος τρόπον, τῆς ἐν Ἱεροσολύμοις ἐπισκοπῆς τὸν θρόνον Ἰουδαῖός τις ὄνομα Ἰοῦστος,

μυρίων ὅσων ἐκ περιτομῆς εἰς τὸν Χριστὸν τηνικαῦτα πεπιστευκότων εἷς καὶ αὐτὸς ὤν, διαδέχεται.

XXXVI. [Nic. H. E. III, 29.] 1. Διέπρεπέ γε μὴν κατὰ τούτους ἐπὶ τῆς Ἀσίας τῶν ἀποστόλων ὁμιλητὴς Πολύκαρπος, τῆς κατὰ Σμύρναν ἐκκλησίας πρὸς τῶν αὐτοπτῶν καὶ ὑπηρετῶν τοῦ κυρίου τὴν ἐπισκοπὴν ἐγκεχειρισμένος. 2. Καθ' ὃν ἐγνωρίζετο Παπίας τῆς ἐν Ἱεραπόλει παροικίας καὶ αὐτὸς ἐπίσκοπος, ὅ τε παρὰ πλείστοις εἰσέτι νῦν διαβόητος Ἰγνάτιος, τῆς κατ' Ἀντιόχειαν Πέτρου διαδοχῆς δεύτερος τὴν ἐπισκοπὴν κεκληρωμένος. 3. Λόγος δ' ἔχει τοῦτον ἀπὸ Συρίας ἐπὶ τὴν Ῥωμαίων πόλιν ἀναπεμφθέντα θηρίων γενέσθαι βορὰν τῆς εἰς Χριστὸν μαρτυρίας ἕνεκεν. 4. Οὗτος δὴ οὖν τὴν δι' Ἀσίας ἀνακομιδὴν μετ' ἐπιμελεστάτης φρουρῶν φυλακῆς ποιούμενος τὰς κατὰ πόλιν αἷς ἐπεδήμει παροικίας ταῖς διὰ λόγων ὁμιλίαις τε καὶ προτροπαῖς ἐπιρρωννὺς, ἐν πρώτοις μάλιστα προφυλάττεσθαι τὰς αἱρέσεις ἄρτι τότε πρῶτον ἀναφυείσας καὶ ἐπιπολαζούσας παρῄνει, προύτρεπέ τε ἀπρὶξ ἔχεσθαι τῆς τῶν ἀποστόλων παραδόσεως, ἣν ὑπὲρ ἀσφαλείας καὶ ἐγγράφως ἤδη μαρτυρόμενος διατυποῦσθαι ἀναγκαῖον ἡγεῖτο. 5. Οὕτω δῆτα ἐν Σμύρνῃ γενόμενος, ἔνθα ὁ Πολύκαρπος ἦν, μίαν μὲν τῇ κατὰ τὴν Ἔφεσον ἐπιστολὴν ἐκκλησίᾳ γράφει, ποιμένος αὐτῆς μνημονεύων Ὀνησίμου, ἑτέραν δὲ τῇ ἐν Μαγνησίᾳ τῇ πρὸς Μαιάνδρῳ, ἔνθα πάλιν ἐπισκόπου Δάμα μνήμην πεποίηται, καὶ τῇ ἐν Τράλλεσι δὲ ἄλλην, ἧς ἄρχοντα τότε ὄντα Πολύβιον ἱστορεῖ. 6. Πρὸς ταύταις καὶ τῇ Ῥωμαίων ἐκκλησίᾳ γράφει, ᾗ καὶ παράκλησιν προτείνει, ὡς μὴ παραιτησάμενοι τοῦ μαρτυρίου τῆς ποθουμένης αὐτὸν ἀποστερήσαιεν ἐλπίδος· ἐξ ὧν

καὶ βραχύτατα εἰς ἐπίδειξιν τῶν εἰρημένων παραθέσθαι ἄξιον. 7. Γράφει δὴ οὖν κατὰ λέξιν "ἀπὸ Συρίας μέχρι "Ῥώμης θηριομαχῶ διὰ γῆς καὶ θαλάσσης, νυκτὸς καὶ "ἡμέρας, ἐνδεδεμένος δέκα λεοπάρδοις, ὅ ἐστι στρατιωτικὸν "τάγμα, οἳ καὶ εὐεργετούμενοι χείρονες γίνονται. Ἐν δὲ "τοῖς ἀδικήμασιν αὐτῶν μᾶλλον μαθητεύομαι, ἀλλ' οὐ "παρὰ τοῦτο δεδικαίωμαι. 8. Ὀναίμην τῶν θηρίων τῶν "ἐμοὶ ἑτοίμων, ἃ καὶ εὔχομαι σύντομά μοι εὑρεθῆναι, ἃ καὶ "κολακεύσω συντόμως με καταφαγεῖν, οὐχ ὥσπερ τινῶν "δειλαινόμενα οὐχ ἥψαντο· κἂν αὐτὰ δὲ ἄκοντα μὴ θέλῃ, "ἐγὼ προσβιάσομαι. 9. Συγγνώμην μοι ἔχετε. Τί μοι "συμφέρει ἐγὼ γινώσκω. Νῦν ἄρχομαι μαθητὴς εἶναι. "Μηδέν με ζηλώσαι τῶν ὁρατῶν καὶ ἀοράτων, ἵνα Ἰησοῦ "Χριστοῦ ἐπιτύχω· πῦρ καὶ σταυρὸς, θηρίων τε συστάσεις, "σκορπισμοὶ ὀστέων, συγκοπαὶ μελῶν, ἀλεσμοὶ ὅλου τοῦ "σώματος, κολάσεις τοῦ διαβόλου εἰς ἐμὲ ἐρχέσθωσαν, "μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω." 10. Καὶ ταῦτα μὲν ἀπὸ τῆς δηλωθείσης πόλεως ταῖς καταλεχθείσαις ἐκκλησίαις διετυπώσατο. Ἤδη δ' ἐπέκεινα τῆς Σμύρνης γενόμενος ἀπὸ Τρωάδος τοῖς τε ἐν Φιλαδελφείᾳ αὖθις διὰ γραφῆς ὁμιλεῖ καὶ τῇ Σμυρναίων ἐκκλησίᾳ, ἰδίως τε τῷ ταύτης προηγουμένῳ Πολυκάρπῳ, ὃν οἷα δὴ ἀποστολικὸν ἄνδρα εὖ μάλα γνωρίζων, τὴν κατ' Ἀντιόχειαν αὐτῷ ποίμνην ὡσὰν γνήσιος καὶ ἀγαθὸς ποιμὴν παρατίθεται, τὴν περὶ αὐτῆς φροντίδα διὰ σπουδῆς ἔχειν αὐτὸν ἀξιῶν. 11. Ὁ δ' αὐτὸς Σμυρναίοις γράφων οὐκ οἶδ' ὁπόθεν ῥητοῖς συγκέχρηται, τοιαῦτά τινα περὶ τοῦ Χριστοῦ διεξιών "ἐγὼ "δὲ καὶ μετὰ τὴν ἀνάστασιν ἐν σαρκὶ αὐτὸν οἶδα καὶ πιστεύω "ὄντα. Καὶ ὅτε πρὸς τοὺς περὶ Πέτρον ἐλήλυθεν, ἔφη

"αὐτοῖς, λάβετε, ψηλαφήσατέ με καὶ ἴδετε, ὅτι οὐκ εἰμὶ
"δαιμόνιον ἀσώματον· καὶ εὐθὺς αὐτοῦ ἥψαντο καὶ ἐπί-
"στευσαν." 12. Οἶδε δὲ αὐτοῦ τὸ μαρτύριον καὶ ὁ Εἰρη-
ναῖος, καὶ τῶν ἐπιστολῶν αὐτοῦ μνημονεύει λέγων οὕτως
"ὡς εἶπέ τις τῶν ἡμετέρων διὰ τὴν πρὸς θεὸν μαρτυρίαν
"κατακριθεὶς πρὸς θηρία, ὅτι σῖτός εἰμι θεοῦ, καὶ δι'
"ὀδόντων θηρίων ἀλήθομαι, ἵνα καθαρὸς ἄρτος εὑρεθῶ."
13. Καὶ ὁ Πολύκαρπος δὲ τούτων αὐτῶν μέμνηται ἐν τῇ
φερομένῃ αὐτοῦ πρὸς Φιλιππησίους ἐπιστολῇ, φάσκων
αὐτοῖς ῥήμασι "παρακαλῶ οὖν πάντας ὑμᾶς πειθαρχεῖν
"καὶ ἀσκεῖν πᾶσαν ὑπομονήν, ἣν εἴδετε κατ' ὀφθαλμοὺς
"οὐ μόνον ἐν τοῖς μακαρίοις Ἰγνατίῳ καὶ Ῥούφῳ καὶ Ζω-
"σίμῳ, ἀλλὰ καὶ ἐν ἄλλοις τοῖς ἐξ ὑμῶν, καὶ ἐν αὐτῷ
"Παύλῳ καὶ τοῖς λοιποῖς ἀποστόλοις, πεπεισμένους ὅτι
"οὗτοι πάντες οὐκ εἰς κενὸν ἔδραμον, ἀλλ' ἐν πίστει καὶ
"δικαιοσύνῃ, καὶ ὅτι εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον εἰσὶ
"παρὰ κυρίῳ, ᾧ καὶ συνέπαθον. Οὐ γὰρ τὸν νῦν ἠγά-
"πησαν αἰῶνα, ἀλλὰ τὸν ὑπὲρ ἡμῶν ἀποθανόντα καὶ δι'
"ἡμᾶς ὑπὸ τοῦ θεοῦ ἀναστάντα." 14. Καὶ ἑξῆς ἐπιφέρει
"ἐγράψατέ μοι καὶ ὑμεῖς καὶ Ἰγνάτιος, ἵνα ἐάν τις ἀπέρχη-
"ται εἰς Συρίαν, καὶ τὰ παρ' ὑμῶν ἀποκομίσῃ γράμματα.
"Ὅπερ ποιήσω, ἐὰν λάβω καιρὸν εὔθετον, εἴτε ἐγὼ, εἴτε
"ὃν πέμπω πρεσβεύσοντα καὶ περὶ ὑμῶν. 15. Τὰς ἐπι-
"στολὰς Ἰγνατίου τὰς πεμφθείσας ἡμῖν ὑπ' αὐτοῦ καὶ
"ἄλλας ὅσας εἴχομεν παρ' ἡμῖν ἐπέμψαμεν ἡμῖν καθὼς
"ἐνετείλασθε, αἵτινες ὑποτεταγμέναι εἰσὶ τῇ ἐπιστολῇ ταύτῃ,
"ἐξ ὧν μεγάλα ὠφεληθῆναι δυνήσεσθε. Περιέχουσι γὰρ
"πίστιν καὶ ὑπομονὴν καὶ πᾶσαν οἰκοδομὴν τὴν εἰς τὸν
"κύριον ἡμῶν ἀνήκουσαν." Καὶ τὰ μὲν περὶ τὸν Ἰγνάτιον

"καὶ γάμοις, καὶ δι' ὧν εὐφημότερον ταῦτα φήθη πορεῖ-
"σθαι, ἑορταῖς καὶ θυσίαις καὶ ἱερείων σφαγαῖς." 6. Ταῦτα
Διονύσιος. Ὁ δὲ Εἰρηναῖος ἀπορρητοτέρας δή τινας τοῦ
αὐτοῦ ψευδοδοξίας ἐν πρώτῳ συγγράμματι τῶν πρὸς τὰς
αἱρέσεις προθεὶς, ἐν τῷ τρίτῳ καὶ ἱστορίαν οὐκ ἀξίαν λήθης
τῇ γραφῇ παραδέδωκεν, ὡς ἐκ παραδόσεως Πολυκάρπου
φάσκων, Ἰωάννην τὸν ἀπόστολον εἰσελθεῖν ποτε ἐν βα-
λανείῳ, ὥστε λούσασθαι, γνόντα δὲ ἔνδον ὄντα τὸν Κή-
ρινθον ἀποπηδῆσαί τε τοῦ τόπου καὶ ἐκφυγεῖν θύραζε,
μηδ' ὑπομείναντα τὴν αὐτὴν αὐτῷ ὑποδῦναι στέγην, ταὐτὸ
δὲ τοῦτο καὶ τοῖς σὺν αὐτῷ παραινέσαι φήσαντα, "φύγω-
"μεν, μὴ καὶ τὸ βαλανεῖον συμπέσῃ, ἔνδον ὄντος Κηρίνθου
"τοῦ τῆς ἀληθείας ἐχθροῦ."

XXIX [Nic. H. E. III, 15.] 1. Ἐπὶ τούτῳ δῆτα καὶ ἡ
λεγομένη τῶν Νικολαϊτῶν αἵρεσις ἐπὶ σμικρότατον συνέστη
χρόνον, ἧς δὴ καὶ ἡ τοῦ Ἰωάννου Ἀποκάλυψις μνημο-
νεύει. Οὗτοι Νικόλαον ἕνα τῶν ἀμφὶ τὸν Στέφανον δια-
κόνων πρὸς τῶν ἀποστόλων ἐπὶ τῇ τῶν ἐνδεῶν θεραπείᾳ
προκεχειρισμένων ἤνυχουν. Ὅ γε μὴν Ἀλεξανδρεὺς Κλή-
μης ἐν τρίτῳ στρωματεῖ ταῦτα περὶ αὐτοῦ κατὰ λέξιν ἱστο-
ρεῖ. 2. "Ὡραίαν, φασὶ, γυναῖκα ἔχων οὗτος μετὰ τὴν
"ἀνάληψιν τὴν τοῦ σωτῆρος πρὸς τῶν ἀποστόλων ὀνειδι-
"σθεὶς ζηλοτυπίαν, εἰς μέσον ἀγαγὼν τὴν γυναῖκα, γῆμαι
"τῷ βουλομένῳ ἐπέτρεψεν. Ἀκόλουθον γὰρ εἶναί φασι
"τὴν πρᾶξιν ταύτην ἐκείνῃ τῇ φωνῇ, τῇ ὅτι 'παραχρᾶσθαι
"τῇ σαρκὶ δεῖ.' Καὶ δὴ κατακολουθήσαντες τῷ γεγενημένῳ
"τῷ τε εἰρημένῳ ἁπλῶς καὶ ἀβασανίστως ἀναίδην ἐκπορ-
"νεύουσιν οἱ τὴν αἵρεσιν αὐτοῦ μετιόντες. 3. Πυνθάνομαι
"δ' ἐγὼ τὸν Νικόλαον μηδεμιᾷ ἑτέρᾳ παρ' ἣν ἔγημε κεχρῆ-

"σθαι γυναικὶ, τῶν τε ἐκείνου τέκνων τὰς μὲν θηλείας κατα-
"γηράσαι παρθένους, ἄφθορον δὲ διαμεῖναι τὸν υἱόν. Ὧν
"οὕτως ἐχόντων ἀποβολὴ πάθους ἦν ἡ εἰς μέσον τῶν
"ἀποστόλων τῆς ζηλοτυπουμένης ἐγκύκλησις γυναικὸς,
"καὶ ἡ ἐγκράτεια τῶν περισπουδάστων ἡδονῶν τὸ 'παρα- 5
"χρᾶσθαι τῇ σαρκὶ' ἐδίδασκεν. Οὐ γὰρ οἶμαι ἐβούλετο
"κατὰ τὴν τοῦ σωτῆρος ἐντολὴν δυσὶ κυρίοις δουλεύειν,
"ἡδονῇ καὶ κυρίῳ. 4. Λέγουσι δ' οὖν καὶ τὸν Ματθίαν
"οὕτω διδάξαι, σαρκὶ μὲν μάχεσθαι καὶ παραχρᾶσθαι,
"μηδὲν αὐτῇ πρὸς ἡδονὴν ἐνδιδόντα, ψυχὴν δ' αὔξειν διὰ 10
"πίστεως καὶ γνώσεως." Ταῦτα μὲν οὖν περὶ τῶν κατὰ
τοὺς δηλουμένους χρόνους παραβραβεῦσαι τὴν ἀλήθειαν
ἐγκεχειρηκότων, λόγου γε μὴν θᾶττον εἰς τὸ παντελὲς
ἀπεσβηκότων, εἰρήσθω.

XXX. [Nic. H. E. II, 44.] 1. Ὁ μέντοι Κλήμης, οὗ 15
τὰς φωνὰς ἀρτίως ἀνέγνωμεν, τοῖς προειρημένοις ἑξῆς
διὰ τοὺς ἀθετοῦντας γάμον, τοὺς τῶν ἀποστόλων ἐξε-
τασθέντας ἐν συζυγίαις καταλέγει φάσκων "ἢ καὶ τοὺς
"ἀποστόλους ἀποδοκιμάσουσι. Πέτρος μὲν γὰρ καὶ Φί-
"λιππος ἐπαιδοποιήσαντο, Φίλιππος δὲ καὶ τὰς θυγατέρας 20
"ἀνδράσιν ἐξέδωκε. Καὶ ὅ γε Παῦλος οὐκ ὀκνεῖ ἔν τινι
"ἐπιστολῇ τὴν αὐτοῦ προσαγορεῦσαι σύζυγον, ἣν οὐ πε-
"ριεκόμιζε διὰ τὸ τῆς ὑπηρεσίας εὐσταλές." 2. Ἐπεὶ δὲ
τούτων ἐμνήσθημεν, οὐ λυπεῖ καὶ ἄλλην ἀξιοδιήγητον
ἱστορίαν τοῦ αὐτοῦ παραθέσθαι, ἣν ἐν τῷ ἑβδόμῳ στρω- 25
ματεῖ τοῦτον ἱστορῶν ἀνέγραψε τὸν τρόπον "φασὶ γοῦν
"τὸν μακάριον Πέτρον, θεασάμενον τὴν ἑαυτοῦ γυναῖκα
"ἀπαγομένην τὴν ἐπὶ θανάτῳ, ἡσθῆναι μὲν τῆς κλήσεως
"χάριν καὶ τῆς ἐπ' οἶκον ἀνακομιδῆς, ἐπιφωνῆσαι δὲ εὖ

"μάλα προτρεπτικῶς καὶ παρακλητικῶς ἐξ ὀνόματος προ-
"σειπόντα 'μέμνησο, ὦ αὕτη, τοῦ κυρίου.' Τοιοῦτος ἦν ὁ
"τῶν μακαρίων γάμος, καὶ ἡ τῶν φιλτάτων τελεία διά-
"θεσις." Καὶ ταῦτα δ' οἰκεῖα ὄντα τῇ μετὰ χεῖρας ὑπο-
θέσει ἐνταῦθά μοι κατὰ καιρὸν κείσθω.

XXXI. [Nic. H. E. I, 35.] 1. Παύλου μὲν οὖν καὶ Πέτρου τῆς τελευτῆς ὅ τε χρόνος καὶ ὁ τρόπος, καὶ προσέτι τῆς μετὰ τὴν ἀπαλλαγὴν τοῦ βίου τῶν σκηνωμάτων αὐτῶν καταθέσεως ὁ χῶρος, ἤδη πρότερον ἡμῖν δεδήλωται. 2. Τοῦ δὲ Ἰωάννου τὰ μὲν τοῦ χρόνου ἤδη πως εἴρηται, τὸ δέ γε τοῦ σκηνώματος αὐτοῦ χωρίον ἐξ ἐπιστολῆς Πολυκράτους (τῆς δ' ἐν Ἐφέσῳ παροικίας ἐπίσκοπος οὗτος ἦν) ἐπιδείκνυται, ἣν Οὐίκτορι Ῥωμαίων ἐπισκόπῳ γράφων, ὁμοῦ τε αὐτοῦ καὶ Φιλίππου μνημονεύει τοῦ ἀποστόλου τῶν τε τούτου θυ-
γατέρων ὧδέ πως 3. "καὶ γὰρ καὶ κατὰ τὴν Ἀσίαν μεγάλα
"στοιχεῖα κεκοίμηται, ἅτινα ἀναστήσεται τῇ ἐσχάτῃ ἡμέρᾳ
"τῆς παρουσίας τοῦ κυρίου, ἐν ᾗ ἔρχεται μετὰ δόξης ἐξ
"οὐρανοῦ, καὶ ἀναζητήσει πάντας τοὺς ἁγίους, Φίλιππον
"τὸν τῶν δώδεκα ἀποστόλων, ὃς κεκοίμηται ἐν Ἱεραπόλει,
"καὶ δύο θυγατέρες αὐτοῦ γεγηρακυῖαι παρθένοι, καὶ ἡ
"ἑτέρα αὐτοῦ θαγάτηρ ἐν ἁγίῳ πνεύματι πολιτευσαμένη, ἣ
"ἐν Ἐφέσῳ ἀναπαύεται, ἔτι δὲ καὶ Ἰωάννης ὁ ἐπὶ τὸ στῆθος
"τοῦ κυρίου ἀναπεσών, ὃς ἐγενήθη ἱερεὺς τὸ πέταλον πε-
"φορηκὼς καὶ μάρτυς καὶ διδάσκαλος· οὗτος ἐν Ἐφέσῳ
"κεκοίμηται." Ταῦτα καὶ περὶ τῆς τῶνδε τελευτῆς. 4. Καὶ ἐν τῷ Γαΐου δὲ, οὗ μικρῷ πρόσθεν ἐμνήσθημεν, διαλόγῳ Πρόκλος, πρὸς ὃν ἐποιεῖτο τὴν ζήτησιν, περὶ τῆς Φιλίππου καὶ τῶν θυγατέρων αὐτοῦ τελευτῆς συνάδων τοῖς ἐκτεθεῖσιν οὕτω φησὶν "μετὰ τοῦτον δὲ προφήτιδες τέσσαρες αἱ Φι-

"λίππου γεγένηνται ἐν Ἱεραπόλει τῇ κατὰ τὴν Ἀσίαν· "ὁ τάφος αὐτῶν ἐστιν ἐκεῖ καὶ ὁ τοῦ πατρὸς αὐτῶν." 5. Ταῦτα μὲν οὕτος. Ὁ δὲ Λουκᾶς ἐν ταῖς Πράξεσι τῶν ἀποστόλων τῶν Φιλίππου θυγατέρων ἐν Καισαρείᾳ τῆς Ἰουδαίας ἅμα τῷ πατρὶ τότε διατριβουσῶν, προφητικοῦ τε χαρίσματος ἠξιωμένων, μνημονεύει κατὰ λέξιν ὧδέ πως λέγων "ἤλθομεν εἰς Καισάρειαν, καὶ εἰσελθόντες εἰς τὸν "οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ ὄντος ἐκ τῶν ἑπτὰ "ἐμείναμεν παρ' αὐτῷ. Τούτῳ δὲ ἦσαν παρθένοι θυγα- "τέρες προφητεύουσαι τέσσαρες." 6. Τὰ μὲν οὖν εἰς ἡμε- τέραν ἐλθόντα γνῶσιν περί τε τῶν ἀποστόλων αὐτῶν καὶ τῶν ἀποστολικῶν χρόνων, ὧν τε καταλελοίπασιν ἡμῖν ἱερῶν γραμμάτων, καὶ τῶν ἀντιλεγομένων μὲν, ὅμως δ' ἐν πλείσταις ἐκκλησίαις παρὰ πολλοῖς δεδημοσιευμένων, τῶν τε παντελῶς νόθων καὶ τῆς ἀποστολικῆς ὀρθοδοξίας ἀλλοτρίων ἐν τούτοις διειληφότες ἐπὶ τὴν τῶν ἑξῆς προΐωμεν ἱστορίαν.

XXXII. [Nic. H. E. III, 16.] 1. Μετὰ Νέρωνα καὶ Δομετιανὸν, κατὰ τοῦτον οὗ νῦν τοὺς χρόνους ἐξετάζομεν, μερικῶς καὶ κατὰ πόλεις ἐξ ἐπαναστάσεως δήμων τὸν καθ' ἡμῶν κατέχει λόγος ἀνακινηθῆναι διωγμὸν, ἐν ᾧ Συμεῶνα τὸν τοῦ Κλωπᾶ, ὃν δεύτερον καταστῆναι τῆς ἐν Ἱεροσολύμοις ἐκκλησίας ἐπίσκοπον ἐδηλώσαμεν, μαρτυρίῳ τὸν βίον ἀναλῦσαι παρειλήφαμεν. 2. Καὶ τούτου μάρτυς αὐτὸς ἐκεῖνος, οὗ διαφόροις ἤδη πρότερον ἐχρησάμεθα φωναῖς, Ἡγήσιππος· ὃς δὴ περί τινων αἱρετικῶν ἱστορῶν ἐπιφέρει δηλῶν, ὡς ἄρα ὑπὸ τούτων κατὰ τόνδε τὸν χρόνον ὑπομείνας κατηγορίαν, πολυτρόπως ὁ δηλούμενος ὡσὰν Χριστιανὸς ἐπὶ πλείσταις αἰκισθεὶς ἡμέραις, αὐτόν τε τὸν

δικαστὴν καὶ τοὺς ἀμφ' αὐτὸν εἰς τὰ μέγιστα καταπλήξας, τῷ τοῦ κυρίου πάθει παραπλήσιον τὸ τέλος ἀπηνέγκατο. 3. Οὐδὲν δὲ οἷον καὶ τοῦ συγγραφέως ἐπακοῦσαι, αὐτὰ δὴ ταῦτα κατὰ λέξιν ὧδέ πως ἱστοροῦντος "ἀπὸ τούτων δη-
5 "λαδὴ τῶν αἱρετικῶν κατηγοροῦσί τινες Συμεῶνος τοῦ "Κλωπᾶ, ὡς ὄντος ἀπὸ Δαβὶδ καὶ Χριστιανοῦ, καὶ οὕτω "μαρτυρεῖ ἐτῶν ὢν ἑκατὸν εἴκοσιν, ἐπὶ Τραϊανοῦ Καίσαρος "καὶ ὑπατικοῦ Ἀττικοῦ." 4. Φησὶ δὲ ὁ αὐτὸς, ὡς ἄρα καὶ τοὺς κατηγόρους αὐτοῦ, ζητουμένων τότε τῶν ἀπὸ τῆς βα-
10 σιλικῆς Ἰουδαίων φυλῆς, ὡσὰν ἐξ αὐτῆς ὄντας ἁλῶναι συνέβη. Λογισμῷ δ' ἂν καὶ τὸν Συμεῶνα τῶν αὐτοπτῶν καὶ αὐτηκόων εἴποι ἄν τις γεγονέναι τοῦ κυρίου, τεκμηρίῳ τῷ μήκει τοῦ χρόνου τῆς αὐτοῦ ζωῆς χρώμενος, καὶ τῷ μνημονεύειν τὴν τῶν εὐαγγελίων γραφὴν Μαρίας τῆς τοῦ
15 Κλωπᾶ, οὗ γεγονέναι αὐτὸν καὶ πρότερον ὁ λόγος ἐδήλωσεν. 5. Ὁ δ' αὐτὸς συγγραφεὺς καὶ ἑτέρους ἀπὸ γένους ἑνὸς τῶν φερομένων ἀδελφῶν τοῦ σωτῆρος, ᾧ ὄνομα Ἰούδας, φησὶν εἰς τὴν αὐτὴν ἐπιβιῶναι βασιλείαν, μετὰ τὴν ἤδη πρότερον ἱστορηθεῖσαν αὐτῶν ὑπὲρ τῆς εἰς τὸν
20 Χριστὸν πίστεως ἐπὶ Δομετιανοῦ μαρτυρίαν. 6. Γράφει δὲ οὕτως "ἔρχονται οὖν καὶ προηγοῦνται πάσης ἐκκλησίας "ὡς μάρτυρες καὶ ἀπὸ γένους τοῦ κυρίου, καὶ γενομένης "εἰρήνης βαθείας ἐν πάσῃ ἐκκλησίᾳ μένουσι μέχρι Τραϊα-
"νοῦ Καίσαρος, μέχρις οὗ ὁ ἐκ θείου τοῦ κυρίου, ὁ προει-
25 "ρημένος Συμεὼν υἱὸς Κλωπᾶ, συκοφαντηθεὶς ὑπὸ τῶν "αἱρέσεων, ὡσαύτως κατηγορήθη καὶ αὐτὸς ἐπὶ τῷ αὐτῷ "λόγῳ ἐπὶ Ἀττικοῦ τοῦ ὑπατικοῦ. Καὶ ἐπὶ πολλαῖς "ἡμέραις αἰκιζόμενος ἐμαρτύρησεν, ὡς πάντας ὑπερθαυ-
"μάζειν καὶ τὸν ὑπατικὸν, πῶς ἑκατὸν εἴκοσι τυγχάνων

"ἐτῶν ὑπέμεινε· καὶ ἐκελεύσθη σταυρωθῆναι." 7. Ἐπὶ τούτοις ὁ αὐτὸς ἀνὴρ διηγούμενος τὰ κατὰ τοὺς δηλουμένους ἐπιλέγει, ὡς ἄρα μέχρι τῶν τότε χρόνων παρθένος καθαρὰ καὶ ἀδιάφθορος ἔμενεν ἡ ἐκκλησία, ἐν ἀδήλῳ που σκότει φωλευόντων εἰσέτι τότε τῶν, εἰ καί τινες ὑπῆρχον, παραφθείρειν ἐπιχειρούντων τὸν ὑγιῆ κανόνα τοῦ σωτηρίου κηρύγματος. 8. Ὡς δ' ὁ ἱερὸς τῶν ἀποστόλων χορὸς διάφορον εἰλήφει τοῦ βίου τέλος, παρεληλύθει τε ἡ γενεὰ ἐκείνη τῶν αὐταῖς ἀκοαῖς τῆς ἐνθέου σοφίας ἐπακοῦσαι κατηξιωμένων, τηνικαῦτα τῆς ἀθέου πλάνης ἀρχὴν ἐλάμβανεν ἡ σύστασις, διὰ τῆς τῶν ἑτεροδιδασκάλων ἀπάτης, οἳ καὶ, ἅτε μηδενὸς ἔτι τῶν ἀποστόλων λειπομένου, γυμνῇ λοιπὸν ἤδη τῇ κεφαλῇ τῷ τῆς ἀληθείας κηρύγματι τὴν ψευδώνυμον γνῶσιν ἀντικηρύττειν ἐπεχείρουν.

XXXIII. [Nic. H. E. III, 17.] 1. Τοσοῦτός γε μὴν ἐν πλείοσι τόποις ὁ καθ' ἡμῶν ἐπετάθη τότε διωγμὸς, ὡς Πλίνιον Σεκοῦνδον ἐπισημότατον ἡγεμόνων, ἐπὶ τῷ πλήθει τῶν μαρτύρων κινηθέντα, βασιλεῖ κοινώσασθαι περὶ τοῦ πλήθους τῶν ὑπὲρ τῆς πίστεως ἀναιρουμένων, ἅμα δ' ἐν ταὐτῷ μηνῦσαι, μηδὲν ἀνόσιον μηδὲ παρὰ τοὺς νόμους πράττειν αὐτοὺς κατειληφέναι, πλὴν τό γε ἅμα τῇ ἕῳ διεγειρομένους τὸν Χριστὸν θεοῦ δίκην ὑμνεῖν, τὸ δὲ μοιχεύειν καὶ φονεύειν καὶ τὰ συγγενῆ τούτοις ἀθέμιτα πλημμελήματα καὶ αὐτοὺς ἀπαγορεύειν, πάντα τε πράττειν ἀκολούθως τοῖς νόμοις. 2. Πρὸς ἃ τὸν Τραϊανὸν δόγμα τοιόνδε τεθεικέναι, τὸ Χριστιανῶν φῦλον μὴ ἐκζητεῖσθαι μὲν, ἐμπεσὸν δὲ κολάζεσθαι· οὗ γενομένου ποσῶς μὲν τοῦ διωγμοῦ σβεσθῆναι τὴν ἀπειλὴν σφοδρότατα ἐγκειμένου, οὐ χείρο-

νάς γε μὴν τοῖς κακουργεῖν περὶ ἡμᾶς ἐθέλουσι λείπεσθαι προφάσεις, ἔσθ' ὅπη μὲν τῶν δήμων, ἔσθ' ὅπη δὲ καὶ τῶν κατὰ χώρας ἀρχόντων τὰς καθ' ἡμῶν συσκευαζομένων ἐπιβουλὰς, ὡς καὶ ἄνευ προφανῶν διωγμῶν μερικοὺς κατ' ἐπαρχίαν ἐξάπτεσθαι, πλείους τε τῶν πιστῶν διαφόροις ἐναγωνίζεσθαι μαρτυρίοις. 3. Εἴληπται δ' ἡμῖν ἡ ἱστορία ἐξ ἧς ἀνωτέρω δεδηλώκαμεν τοῦ Τερτυλλιανοῦ Ῥωμαϊκῆς ἀπολογίας, ἧς ἡ ἑρμηνεία τοῦτον ἔχει τὸν τρόπον "καίτοι "ηὑρήκαμεν καὶ τὴν εἰς ἡμᾶς ἐπιζήτησιν κεκωλυμένην. "Πλίνιος γὰρ Σεκοῦνδος ἡγούμενος ἐπαρχίου, κατακρίνας "Χριστιανούς τινας καὶ τῆς ἀξίας ἐκβαλὼν, ταραχθεὶς τῷ "πλήθει ἠγνόει τί αὐτῷ λοιπὸν εἴη πρακτέον. Τραϊανῷ "οὖν τῷ βασιλεῖ ἀνεκοινώσατο λέγων, ἔξω τοῦ μὴ βούλε-"σθαι αὐτοὺς εἰδωλολατρεῖν οὐδὲν ἀνόσιον ἐν αὐτοῖς ηὑρη-"κέναι. Ἐμήνυε δὲ καὶ τοῦτο, ἀνίστασθαι ἔωθεν τοὺς Χρι-"στιανοὺς καὶ τὸν Χριστὸν θεοῦ δίκην ὑμνεῖν, καὶ πρὸς τὸ "τὴν ἐπιστήμην αὐτῶν διαφυλάσσειν, κωλύεσθαι φονεύειν, "μοιχεύειν, πλεονεκτεῖν, ἀποστερεῖν καὶ τὰ τούτοις ὅμοια. "Πρὸς ταῦτα ἀντέγραψε Τραϊανὸς τὸ τῶν Χριστιανῶν φῦ-"λον μὴ ἐκζητεῖσθαι μὲν, ἐμπεσὸν δὲ κολάζεσθαι." Καὶ ταῦτα μὲν ἐν τούτοις ἦν.

XXXIV. [Nic. H. E. III, 25.] Τῶν δὲ ἐπὶ Ῥώμης ἐπισκόπων ἔτει τρίτῳ τῆς τοῦ προειρημένου βασιλέως ἀρχῆς Κλήμης Εὐαρέστῳ παραδοὺς τὴν λειτουργίαν ἀνα-λύει τὸν βίον, τὰ πάντα προστὰς ἔτη ἐννέα τῆς τοῦ θείου λόγου διδασκαλίας.

XXXV. [Nic. H. E. III, 2.] Ἀλλὰ καὶ τοῦ Συμεῶνος τὸν δηλωθέντα τελειωθέντος τρόπον, τῆς ἐν Ἱεροσολύμοις ἐπισκοπῆς τὸν θρόνον Ἰουδαῖός τις ὄνομα Ἰοῦστος,

μυρίων ὅσων ἐκ περιτομῆς εἰς τὸν Χριστὸν τηνικαῦτα πεπιστευκότων εἶς καὶ αὐτὸς ὤν, διαδέχεται.

XXXVI. [Nic. H. E. III, 29.] 1. Διέπρεπέ γε μὴν κατὰ τούτους ἐπὶ τῆς Ἀσίας τῶν ἀποστόλων ὁμιλητὴς Πολύκαρπος, τῆς κατὰ Σμύρναν ἐκκλησίας πρὸς τῶν αὐτοπτῶν καὶ ὑπηρετῶν τοῦ κυρίου τὴν ἐπισκοπὴν ἐγκεχειρισμένος. 2. Καθ' ὃν ἐγνωρίζετο Παπίας τῆς ἐν Ἱεραπόλει παροικίας καὶ αὐτὸς ἐπίσκοπος, ὅ τε παρὰ πλείστοις εἰσέτι νῦν διαβόητος Ἰγνάτιος, τῆς κατ' Ἀντιόχειαν Πέτρου διαδοχῆς δεύτερος τὴν ἐπισκοπὴν κεκληρωμένος. 3. Λόγος δ' ἔχει τοῦτον ἀπὸ Συρίας ἐπὶ τὴν Ῥωμαίων πόλιν ἀναπεμφθέντα θηρίων γενέσθαι βορὰν τῆς εἰς Χριστὸν μαρτυρίας ἕνεκεν. 4. Οὗτος δὴ οὖν τὴν δι' Ἀσίας ἀνακομιδὴν μετ' ἐπιμελεστάτης φρουρῶν φυλακῆς ποιούμενος τὰς κατὰ πόλιν αἷς ἐπεδήμει παροικίας ταῖς διὰ λόγων ὁμιλίαις τε καὶ προτροπαῖς ἐπιρρωννὺς, ἐν πρώτοις μάλιστα προφυλάττεσθαι τὰς αἱρέσεις ἄρτι τότε πρῶτον ἀναφυείσας καὶ ἐπιπολαζούσας παρῄνει, προύτρεπέ τε ἀπριξ ἔχεσθαι τῆς τῶν ἀποστόλων παραδόσεως, ἣν ὑπὲρ ἀσφαλείας καὶ ἐγγράφως ἤδη μαρτυρόμενος διατυποῦσθαι ἀναγκαῖον ἡγεῖτο. 5. Οὕτω δῆτα ἐν Σμύρνῃ γενόμενος, ἔνθα ὁ Πολύκαρπος ἦν, μίαν μὲν τῇ κατὰ τὴν Ἔφεσον ἐπιστολὴν ἐκκλησίᾳ γράφει, ποιμένος αὐτῆς μνημονεύων Ὀνησίμου, ἑτέραν δὲ τῇ ἐν Μαγνησίᾳ τῇ πρὸς Μαιάνδρῳ, ἔνθα πάλιν ἐπισκόπου Δάμα μνήμην πεποίηται, καὶ τῇ ἐν Τράλλεσι δὲ ἄλλην, ἧς ἄρχοντα τότε ὄντα Πολύβιον ἱστορεῖ. 6. Πρὸς ταύταις καὶ τῇ Ῥωμαίων ἐκκλησίᾳ γράφει, ᾗ καὶ παράκλησιν προτείνει, ὡς μὴ παραιτησάμενοι τοῦ μαρτυρίου τῆς ποθουμένης αὐτὸν ἀποστερήσαιεν ἐλπίδος· ἐξ ὧν

καὶ βραχύτατα εἰς ἐπίδειξιν τῶν εἰρημένων παραθέσθαι ἄξιον. 7. Γράφει δὴ οὖν κατὰ λέξιν "ἀπὸ Συρίας μέχρι "Ῥώμης θηριομαχῶ διὰ γῆς καὶ θαλάσσης, νυκτὸς καὶ "ἡμέρας, ἐνδεδεμένος δέκα λεοπάρδοις, ὅ ἐστι στρατιωτικὸν "τάγμα, οἳ καὶ εὐεργετούμενοι χείρονες γίνονται. Ἐν δὲ "τοῖς ἀδικήμασιν αὐτῶν μᾶλλον μαθητεύομαι, ἀλλ' οὐ "παρὰ τοῦτο δεδικαίωμαι. 8. Ὀναίμην τῶν θηρίων τῶν "ἐμοὶ ἑτοίμων, ἃ καὶ εὔχομαι σύντομά μοι εὑρεθῆναι, ἃ καὶ "κολακεύσω συντόμως με καταφαγεῖν, οὐχ ὥσπερ τινῶν "δειλαινόμενα οὐχ ἥψαντο· κἂν αὐτὰ δὲ ἄκοντα μὴ θέλῃ, "ἐγὼ προσβιάσομαι. 9. Συγγνώμην μοι ἔχετε. Τί μοι "συμφέρει ἐγὼ γινώσκω. Νῦν ἄρχομαι μαθητὴς εἶναι. "Μηδέν με ζηλώσαι τῶν ὁρατῶν καὶ ἀοράτων, ἵνα Ἰησοῦ "Χριστοῦ ἐπιτύχω· πῦρ καὶ σταυρὸς, θηρίων τε συστάσεις, "σκορπισμοὶ ὀστέων, συγκοπαὶ μελῶν, ἀλεσμοὶ ὅλου τοῦ "σώματος, κολάσεις τοῦ διαβόλου εἰς ἐμὲ ἐρχέσθωσαν, "μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω." 10. Καὶ ταῦτα μὲν ἀπὸ τῆς δηλωθείσης πόλεως ταῖς καταλεχθείσαις ἐκκλησίαις διετυπώσατο. Ἤδη δ' ἐπέκεινα τῆς Σμύρνης γενόμενος ἀπὸ Τρωάδος τοῖς τε ἐν Φιλαδελφείᾳ αὖθις διὰ γραφῆς ὁμιλεῖ καὶ τῇ Σμυρναίων ἐκκλησίᾳ, ἰδίως τε τῷ ταύτης προηγουμένῳ Πολυκάρπῳ, ὃν οἷα δὴ ἀποστολικὸν ἄνδρα εὖ μάλα γνωρίζων, τὴν κατ' Ἀντιόχειαν αὐτῷ ποίμνην ὡσὰν γνήσιος καὶ ἀγαθὸς ποιμὴν παρατίθεται, τὴν περὶ αὐτῆς φροντίδα διὰ σπουδῆς ἔχειν αὐτὸν ἀξιῶν. 11. Ὁ δ' αὐτὸς Σμυρναίοις γράφων οὐκ οἶδ' ὁπόθεν ῥητοῖς συγκέχρηται, τοιαῦτά τινα περὶ τοῦ Χριστοῦ διεξιών "ἐγὼ "δὲ καὶ μετὰ τὴν ἀνάστασιν ἐν σαρκὶ αὐτὸν οἶδα καὶ πιστεύω "ὄντα. Καὶ ὅτε πρὸς τοὺς περὶ Πέτρον ἐλήλυθεν, ἔφη

"αὐτοῖς, λάβετε, ψηλαφήσατέ με καὶ ἴδετε, ὅτι οὐκ εἰμὶ
"δαιμόνιον ἀσώματον· καὶ εὐθὺς αὐτοῦ ἥψαντο καὶ ἐπί-
"στευσαν." 12. Οἶδε δὲ αὐτοῦ τὸ μαρτύριον καὶ ὁ Εἰρη-
ναῖος, καὶ τῶν ἐπιστολῶν αὐτοῦ μνημονεύει λέγων οὕτως
"ὡς εἶπέ τις τῶν ἡμετέρων διὰ τὴν πρὸς θεὸν μαρτυρίαν
"κατακριθεὶς πρὸς θηρία, ὅτι σῖτός εἰμι θεοῦ, καὶ δι'
"ὀδόντων θηρίων ἀλήθομαι, ἵνα καθαρὸς ἄρτος εὑρεθῶ."
13. Καὶ ὁ Πολύκαρπος δὲ τούτων αὐτῶν μέμνηται ἐν τῇ
φερομένῃ αὐτοῦ πρὸς Φιλιππησίους ἐπιστολῇ, φάσκων
αὐτοῖς ῥήμασι "παρακαλῶ οὖν πάντας ὑμᾶς πειθαρχεῖν
"καὶ ἀσκεῖν πᾶσαν ὑπομονήν, ἣν εἴδετε κατ' ὀφθαλμοὺς
"οὐ μόνον ἐν τοῖς μακαρίοις Ἰγνατίῳ καὶ Ῥούφῳ καὶ Ζω-
"σίμῳ, ἀλλὰ καὶ ἐν ἄλλοις τοῖς ἐξ ὑμῶν, καὶ ἐν αὐτῷ
"Παύλῳ καὶ τοῖς λοιποῖς ἀποστόλοις, πεπεισμένους ὅτι
"οὗτοι πάντες οὐκ εἰς κενὸν ἔδραμον, ἀλλ' ἐν πίστει καὶ
"δικαιοσύνῃ, καὶ ὅτι εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον εἰσὶ
"παρὰ κυρίῳ, ᾧ καὶ συνέπαθον. Οὐ γὰρ τὸν νῦν ἠγά-
"πησαν αἰῶνα, ἀλλὰ τὸν ὑπὲρ ἡμῶν ἀποθανόντα καὶ δι'
"ἡμᾶς ὑπὸ τοῦ θεοῦ ἀναστάντα." 14. Καὶ ἑξῆς ἐπιφέρει
"ἐγράψατέ μοι καὶ ὑμεῖς καὶ Ἰγνάτιος, ἵνα ἐάν τις ἀπέρχη-
"ται εἰς Συρίαν, καὶ τὰ παρ' ὑμῶν ἀποκομίσῃ γράμματα.
"Ὅπερ ποιήσω, ἐὰν λάβω καιρὸν εὔθετον, εἴτε ἐγὼ, εἴτε
"ὃν πέμπω πρεσβεύσοντα καὶ περὶ ὑμῶν. 15. Τὰς ἐπι-
"στολὰς Ἰγνατίου τὰς πεμφθείσας ἡμῖν ὑπ' αὐτοῦ καὶ
"ἄλλας ὅσας εἴχομεν παρ' ἡμῖν ἐπέμψαμεν ἡμῖν καθὼς
"ἐνετείλασθε, αἵτινες ὑποτεταγμέναι εἰσὶ τῇ ἐπιστολῇ ταύτῃ,
"ἐξ ὧν μεγάλα ὠφεληθῆναι δυνήσεσθε. Περιέχουσι γὰρ
"πίστιν καὶ ὑπομονὴν καὶ πᾶσαν οἰκοδομὴν τὴν εἰς τὸν
"κύριον ἡμῶν ἀνήκουσαν." Καὶ τὰ μὲν περὶ τὸν Ἰγνάτιον

τοιαῦτα. Διαδέχεται δὲ μετ' αὐτὸν τὴν Ἀντιοχείας ἐπισκοπὴν Ἥρως.

XXXVII. [Nic. H. E. III, 21.] 1. Τῶν δὲ κατὰ τούτους διαλαμψάντων καὶ Κοδρᾶτος ἦν, ὃν ἅμα ταῖς Φιλίππου θυγατράσι προφητικῷ χαρίσματι λόγος ἔχει διαπρέψαι. Καὶ ἄλλοι δ' ἐπὶ τούτοις πλείους ἐγνωρίζοντο κατὰ τούσδε, τὴν πρώτην τάξιν τῆς τῶν ἀποστόλων ἐπέχοντες διαδοχῆς· οἳ καὶ, ἅτε τηλικῶνδε ὄντες διαπρεπεῖς μαθηταὶ, τοὺς κατὰ πάντα τόπον τῶν ἐκκλησιῶν προκαταβληθέντας ὑπὸ τῶν ἀποστόλων θεμελίους ἐπῳκοδόμουν, αὔξοντες εἰς πλέον τὸ κήρυγμα, καὶ τὰ σωτήρια σπέρματα τῆς τῶν οὐρανῶν βασιλείας ἀνὰ πᾶσαν εἰς πλάτος ἐπισπείροντες τὴν οἰκουμένην. 2. Καὶ γὰρ δὴ πλεῖστοι τῶν τότε μαθητῶν σφοδροτέρῳ φιλισοφίας ἔρωτι πρὸς τοῦ θείου λόγου τὴν ψυχὴν πληττόμενοι, τὴν σωτήριον πρότερον ἀπεπλήρουν παρακέλευσιν, ἐνδεέσι νέμοντες τὰς οὐσίας, ἔπειτα δὲ ἀποδημίας στελλόμενοι ἔργον ἐπετέλουν εὐαγγελιστῶν, τοῖς ἔτι πάμπαν ἀνηκόοις τοῦ τῆς πίστεως λόγου κηρύττειν τὸν Χριστὸν φιλοτιμούμενοι, καὶ τὴν τῶν θείων εὐαγγελίων παραδιδόναι γραφήν. 3. Οὗτοι δὲ θεμελίους τῆς πίστεως ἐπὶ ξένοις τισὶ τόποις αὐτὸ μόνον καταβαλλόμενοι, ποιμένας τε καθιστάντες ἑτέρους, τούτοις τε αὐτοῖς ἐγχειρίζοντες τὴν τῶν ἀρτίως εἰσαχθέντων γεωργίαν, ἑτέρας αὐτοὶ πάλιν χώρας τε καὶ ἔθνη μετήεσαν σὺν τῇ ἐκ θεοῦ χάριτι καὶ συνεργίᾳ, ἐπεὶ καὶ τοῦ θείου πνεύματος εἰσέτι τότε δι' αὐτῶν πλεῖσται παράδοξοι δυνάμεις ἐνήργουν, ὥστε ἀπὸ πρώτης ἀκροάσεως ἀθρόως αὐτανδρα πλήθη προθύμως τὴν εἰς τὸν τῶν ὅλων δημιουργὸν εὐσέβειαν ἐν ταῖς αὐτῶν ψυχαῖς καταδέχεσθαι. 4. Ἀδυ-

νάτου δ' ὄντος ἡμῖν ἅπαντας ἐξ ὀνόματος ἀπαριθμεῖσθαι, ὅσοι ποτὲ κατὰ τὴν πρώτην τῶν ἀποστόλων διαδοχὴν ἐν ταῖς κατὰ τὴν οἰκουμένην ἐκκλησίαις γεγόνασι ποιμένες ἢ καὶ εὐαγγελισταί, τούτων εἰκότως ἐξ ὀνόματος γραφῇ μόνων τὴν μνήμην κατατεθείμεθα, ὧν ἔτι καὶ νῦν εἰς ἡμᾶς δι' ὑπομνημάτων τῆς ἀποστολικῆς διδασκαλίας ἡ παράδοσις φέρεται·

XXXVIII. [Nic. H. E. III, 18.] 1. Ὥσπερ οὖν ἀμέλει τοῦ Ἰγνατίου ἐν αἷς κατελέξαμεν ἐπιστολαῖς, καὶ τοῦ Κλήμεντος ἐν τῇ ἀνωμολογημένῃ παρὰ πᾶσιν, ἣν ἐκ προσώπου τῆς Ῥωμαίων ἐκκλησίας τῇ Κορινθίων διετυπώσατο, ἐν ᾗ τῆς πρὸς Ἑβραίους πολλὰ νοήματα παραθεὶς, ἤδη δὲ καὶ αὐτολεξεὶ ῥητοῖς τισὶν ἐξ αὐτῆς χρησάμενος, σαφέστατα παρίστησιν ὅτι μὴ νέον ὑπάρχει τὸ σύγγραμμα. 2. Ὅθεν δὴ καὶ εἰκότως ἔδοξεν αὐτὸ τοῖς λοιποῖς ἐγκαταλεχθῆναι γράμμασι τοῦ ἀποστόλου. Ἑβραίοις γὰρ διὰ τῆς πατρίου γλώττης ἐγγράφως ὡμιληκότος τοῦ Παύλου, οἱ μὲν τὸν εὐαγγελιστὴν Λουκᾶν, οἱ δὲ τὸν Κλήμεντα τοῦτον αὐτὸν ἑρμηνεῦσαι λέγουσι τὴν γραφήν. 3. Ὃ καὶ μᾶλλον ἂν εἴη ἀληθὲς, τῷ τὸν ὅμοιον τῆς φράσεως χαρακτῆρα τήν τε τοῦ Κλήμεντος ἐπιστολὴν καὶ τὴν πρὸς Ἑβραίους ἀποσώζειν, καὶ τῷ μὴ πόρρω τὰ ἐν ἑκατέροις τοῖς συγγράμμασι νοήματα καθεστάναι. 4. Ἰστέον δ' ὡς καὶ δευτέρα τις εἶναι λέγεται τοῦ Κλήμεντος ἐπιστολή. Οὐ μὴν ἔθ' ὁμοίως τῇ προτέρᾳ καὶ ταύτην γνώριμον ἐπιστάμεθα, ὅτι μηδὲ καὶ τοὺς ἀρχαίους αὐτῇ κεχρημένους ἴσμεν. 5. Ἤδη δὲ καὶ ἕτερα πολυεπῆ καὶ μακρὰ συγγράμματα ὡς τοῦ αὐτοῦ ἐχθὲς καὶ πρώην τινὲς προήγαγον, Πέτρου δὴ καὶ Ἀπίωνος διαλόγους περιέχοντα, ὧν οὐδ' ὅλως μνήμη τις παρὰ τοῖς

παλαιοῖς φέρεται. Οὐδὲ γὰρ καθαρὸν τῆς ἀποστολικῆς ὀρθοδοξίας ἀποσώζει τὸν χαρακτῆρα. Ἡ μὲν οὖν τοῦ Κλήμεντος ὁμολογουμένη γραφὴ πρόδηλος. Εἴρηται δὲ καὶ τὰ Ἰγνατίου καὶ Πολυκάρπου.

XXXIX. [Nic. H. E. III, 20.] 1. Τοῦ δὲ Παπία συγγράμματα πέντε τὸν ἀριθμὸν φέρεται, ἃ καὶ ἐπιγέγραπται Λογίων κυριακῶν ἐξηγήσεις. Τούτων καὶ Εἰρηναῖος ὡς μόνων αὐτῷ γραφέντων μνημονεύει ὧδέ πως λέγων "ταῦτα "δὲ καὶ Παπίας ὁ Ἰωάννου μὲν ἀκουστὴς, Πολυκάρπου δὲ "ἑταῖρος γεγονὼς, ἀρχαῖος ἀνὴρ, ἐγγράφως ἐπιμαρτυρεῖ "ἐν τῇ τετάρτῃ τῶν ἑαυτοῦ βίβλων. Ἔστι γὰρ αὐτῷ "πέντε βιβλία συντεταγμένα." Καὶ ὁ μὲν Εἰρηναῖος ταῦτα. 2. Αὐτός γε μὴν ὁ Παπίας κατὰ τὸ προοίμιον τῶν αὐτοῦ λόγων ἀκροατὴν μὲν καὶ αὐτόπτην οὐδαμῶς ἑαυτὸν γενέσθαι τῶν ἱερῶν ἀποστόλων ἐμφαίνει, παρειληφέναι δὲ τὰ τῆς πίστεως παρὰ τῶν ἐκείνοις γνωρίμων διδάσκει δι' ὧν φησι λέξεων· 3. "οὐκ ὀκνήσω δέ σοι καὶ ὅσα ποτὲ παρὰ "τῶν πρεσβυτέρων καλῶς ἔμαθον καὶ καλῶς ἐμνημόνευσα "συντάξαι ταῖς ἑρμηνείαις, διαβεβαιούμενος ὑπὲρ αὐτῶν "ἀλήθειαν. Οὐ γὰρ τοῖς τὰ πολλὰ λέγουσιν ἔχαιρον "ὥσπερ οἱ πολλοὶ, ἀλλὰ τοῖς τἀληθῆ διδάσκουσιν, οὐδὲ "τοῖς τὰς ἀλλοτρίας ἐντολὰς μνημονεύουσιν, ἀλλὰ τοῖς "τὰς παρὰ τοῦ κυρίου τῇ πίστει δεδομένας καὶ ἀπ' αὐτῆς "παραγινομένας τῆς ἀληθείας. 4. Εἰ δέ που καὶ παρηκο- "λουθηκώς τις τοῖς πρεσβυτέροις ἔλθοι, τοὺς τῶν πρεσβυ- "τέρων ἀνέκρινον λόγους· τί Ἀνδρέας ἢ τί Πέτρος εἶπεν "ἢ τί Φίλιππος ἢ τί Θωμᾶς ἢ Ἰάκωβος ἢ τί Ἰωάννης ἢ "Ματθαῖος ἤ τις ἕτερος τῶν τοῦ κυρίου μαθητῶν, ἅ τε "Ἀριστίων καὶ ὁ πρεσβύτερος Ἰωάννης οἱ τοῦ κυρίου μα-

"θηταὶ λέγουσιν. Οὐ γὰρ τὰ ἐκ τῶν βιβλίων τοσοῦτόν "με ὠφελεῖν ὑπελάμβανον ὅσον τὰ παρὰ ζώσης φωνῆς "καὶ μενούσης." 5. Ἔνθα καὶ ἐπιστῆσαι ἄξιον δὶς καταριθμοῦντι αὐτῷ τὸ Ἰωάννου ὄνομα, ὧν τὸν μὲν πρότερον Πέτρῳ καὶ Ἰακώβῳ καὶ Ματθαίῳ καὶ τοῖς λοιποῖς ἀποστόλοις συγκαταλέγει, σαφῶς δηλῶν τὸν εὐαγγελιστὴν, τὸν δ' ἕτερον Ἰωάννην διαστείλας τὸν λόγον ἐν ἑτέροις παρὰ τὸν τῶν ἀποστόλων ἀριθμὸν κατατάσσει, προτάξας αὐτοῦ τὸν Ἀριστίωνα, σαφῶς τε αὐτὸν πρεσβύτερον ὀνομάζει· 6. Ὡς καὶ διὰ τούτων ἀποδείκνυσθαι τὴν ἱστορίαν ἀληθῆ τῶν δύο κατὰ τὴν Ἀίαν ὁμωνυμίᾳ κεχρῆσθαι εἰρηκότων, δύο τε ἐν Ἐφέσῳ γενέσθαι μνήματα καὶ ἑκάτερον Ἰωάννου ἔτι νῦν λέγεσθαι. Οἷς καὶ ἀναγκαῖον προσέχειν τὸν νοῦν· εἰκὸς γὰρ τὸν δεύτερον, εἰ μή τις ἐθέλοι τὸν πρῶτον, τὴν ἐπ' ὀνόματος φερομένην Ἰωάννου ἀποκάλυψιν ἑωρακέναι. 7. Καὶ ὁ νῦν δὲ ἡμῖν δηλούμενος Παπίας τοὺς μὲν τῶν ἀποστόλων λόγους παρὰ τῶν αὐτοῖς παρηκολουθηκότων ὁμολογεῖ παρειληφέναι, Ἀριστίωνος δὲ καὶ τοῦ πρεσβυτέρου Ἰωάννου αὐτήκοον ἑαυτόν φησι γενέσθαι. Ὀνομαστὶ γοῦν πολλάκις αὐτῶν μνημονεύσας ἐν τοῖς αὐτοῦ συγγράμμασι τίθησιν αὐτῶν καὶ παραδόσεις. 8. Καὶ ταῦτα δ' ἡμῖν οὐκ εἰς τὸ ἄχρηστον εἰρήσθω. Ἄξιον δὲ ταῖς ἀποδοθείσαις τοῦ Παπία φωναῖς προσάψαι λέξεις ἑτέρας αὐτοῦ, δι' ὧν παράδοξά τινα ἱστορεῖ καὶ ἄλλα, ὡσὰν ἐκ παραδόσεως εἰς αὐτὸν ἐληλυθότα. 9. Τὸ μὲν οὖν κατὰ τὴν Ἱεράπολιν Φίλιππον τὸν ἀπόστολον ἅμα ταῖς θυγατράσι διατρῖψαι διὰ τῶν πρόσθεν δεδήλωται, ὡς δὲ κατὰ τοὺς αὐτοὺς ὁ Παπίας γενόμενος διήγησιν παρειληφέναι θαυμασίαν ὑπὸ τῶν τοῦ Φιλίππου θυγατέρων μνημονεύει, τὰ νῦν

σημειωτέον. Νεκροῦ γὰρ ἀνάστασιν κατ' αὐτὸν γεγονυῖαν ἱστορεῖ, καὶ αὖ πάλιν ἕτερον παράδοξον περὶ Ἰοῦστον τὸν ἐπικληθέντα Βαρσαββᾶν γεγονὸς, ὡς δηλητήριον φάρμακον ἐμπιόντος καὶ μηδὲν ἀηδὲς διὰ τὴν τοῦ κυρίου χάριν ὑπομείναντος. 10. Τοῦτον δὲ τὸν Ἰοῦστον μετὰ τὴν τοῦ σωτῆρος ἀνάληψιν τοὺς ἱεροὺς ἀποστόλους μετὰ Ματθία στῆσαί τε καὶ ἐπεύξασθαι ἀντὶ τοῦ προδότου Ἰούδα ἐπὶ τὸν κλῆρον τῆς ἀναπληρώσεως τοῦ αὐτῶν ἀριθμοῦ, ἡ τῶν Πράξεων ὧδέ πως ἱστορεῖ γραφή "καὶ ἔστησαν δύο, Ἰωσὴφ "τὸν καλούμενον Βαρσαββᾶν, ὃς ἐπεκλήθη Ἰοῦστος, καὶ "Ματθίαν· καὶ προσευξάμενοι εἶπαν." 11. Καὶ ἄλλα δὲ ὁ αὐτὸς ὡσὰν ἐκ παραδόσεως ἀγράφου εἰς αὐτὸν ἥκοντα παρατέθειται, ξένας τέ τινας παραβολὰς τοῦ σωτῆρος καὶ διδασκαλίας αὐτοῦ, καί τινα ἄλλα μυθικώτερα. 12. Ἐν οἷς καὶ χιλιάδα τινά φησιν ἐτῶν ἔσεσθαι μετὰ τὴν ἐκ νεκρῶν ἀνάστασιν, σωματικῶς τῆς Χριστοῦ βασιλείας ἐπὶ ταυτησὶ τῆς γῆς ὑποστησομένης. Ἃ καὶ ἡγοῦμαι τὰς ἀποστολικὰς παρεκδεξάμενον διηγήσεις ὑπολαβεῖν, τὰ ἐν ὑποδείγμασι πρὸς αὐτῶν μυστικῶς εἰρημένα μὴ συνεωρακότα. 13. Σφόδρα γάρ τοι σμικρὸς ὢν τὸν νοῦν, ὡσὰν ἐκ τῶν αὐτοῦ λόγων τεκμηράμενον εἰπεῖν, φαίνεται· πλὴν καὶ τοῖς μετ' αὐτὸν πλείστοις ὅσοις τῶν ἐκκλησιαστικῶν τῆς ὁμοίας αὐτῷ δόξης παραίτιος γέγονε, τὴν ἀρχαιότητα τἀνδρὸς προβεβλημένοις, ὥσπερ οὖν Εἰρηναίῳ, καὶ εἴ τις ἄλλος τὰ ὅμοια φρονῶν ἀναπέφηνεν. 14. Καὶ ἄλλας δὲ τῇ ἑαυτοῦ γραφῇ παραδίδωσιν Ἀριστίωνος τοῦ πρόσθεν δεδηλωμένου τῶν τοῦ κυρίου λόγων διηγήσεις, καὶ τοῦ πρεσβυτέρου Ἰωάννου παραδόσεις, ἐφ' ἃς τοὺς φιλομαθεῖς ἀναπέμψαντες, ἀναγκαίως νῦν προσθήσομεν ταῖς προεκτεθείσαις αὐτοῦ

φωναῖς παράδοσιν, ἢ περὶ Μάρκου τοῦ τὸ εὐαγγέλιον γεγραφότος ἐκτέθειται διὰ τούτων 15. "καὶ τοῦτο ὁ πρεσβύ-"τερος ἔλεγε· Μάρκος μὲν ἑρμηνευτὴς Πέτρου γενόμενος, "ὅσα ἐμνημόνευσεν ἀκριβῶς ἔγραψεν, οὐ μέντοι τάξει, τὰ "ὑπὸ τοῦ Χριστοῦ ἢ λεχθέντα ἢ πραχθέντα. Οὔτε γὰρ "ἤκουσε τοῦ κυρίου οὔτε παρηκολούθησεν αὐτῷ, ὕστερον "δὲ, ὡς ἔφην, Πέτρῳ, ὃς πρὸς τὰς χρείας ἐποιεῖτο τὰς "διδασκαλίας, ἀλλ' οὐχ ὥσπερ σύνταξιν τῶν κυριακῶν "ποιούμενος λόγων, ὥστε οὐδὲν ἥμαρτε Μάρκος, οὕτως "ἔνια γράψας ὡς ἀπεμνημόνευσεν. Ἑνὸς γὰρ ἐποιήσατο "πρόνοιαν, τοῦ μηδὲν ὧν ἤκουσε παραλιπεῖν, ἢ ψεύσασθαί "τι ἐν αὐτοῖς." Ταῦτα μὲν οὖν ἱστόρηται τῷ Παπίᾳ περὶ τοῦ Μάρκου. 16. Περὶ δὲ τοῦ Ματθαίου ταῦτ' εἴρηται "Ματθαῖος μὲν οὖν Ἑβραΐδι διαλέκτῳ τὰ λόγια συνε-"γράψατο, ἡρμήνευσε δ' αὐτὰ ὡς ἦν δυνατὸς ἕκαστος." 17. Κέχρηται δ' αὐτὸς μαρτυρίαις ἀπὸ τῆς Ἰωάννου προτέρας ἐπιστολῆς καὶ ἀπὸ τῆς Πέτρου ὁμοίως. Ἐκτέθειται δὲ καὶ ἄλλην ἱστορίαν περὶ γυναικὸς ἐπὶ πολλαῖς ἁμαρτίαις διαβληθείσης ἐπὶ τοῦ κυρίου, ἣν τὸ κατ' Ἑβραίους εὐαγγέλιον περιέχει. Καὶ ταῦτα δ' ἡμῖν ἀναγκαίως πρὸς τοῖς ἐκτεθεῖσιν ἐπιτετηρήσθω.

ΕΥΣΕΒΙΟΥ

ΤΟΥ ΠΑΜΦΙΛΟΥ

ΕΚΚΛΗΣΙΑΣΤΙΚΗΣ ΙΣΤΟΡΙΑΣ

ΛΟΓΟΣ Δ.

XIII. [Nic. H. E. III, 28.] 1. "Αὐτοκράτωρ Καῖσαρ "Μάρκος Αὐρήλιος Ἀντωνῖνος Σεβαστὸς, Ἀρμένιος, ἀρ-"χιερεὺς μέγιστος, δημαρχικῆς ἐξουσίας τὸ πέμπτον καὶ "δέκατον, ὕπατος τὸ τρίτον, τῷ κοινῷ τῆς Ἀσίας χαίρειν. 2. "Ἐγὼ μὲν οἶδα ὅτι καὶ τοῖς θεοῖς ἐπιμελές ἐστι μὴ "λανθάνειν τοὺς τοιούτους. Πολὺ γὰρ μᾶλλον ἐκεῖνοι "κολάσαιεν ἂν τοὺς μὴ βουλομένους αὐτοὺς προσκυνεῖν ἢ "ὑμεῖς. 3. Οὓς εἰς ταραχὴν ἐμβάλλετε, βεβαιοῦντες τὴν "γνώμην αὐτῶν ἥνπερ ἔχουσιν, ὡς ἀθέων κατηγοροῦντες. "Εἴη δ' ἂν ἐκείνοις αἱρετὸν τὸ δοκεῖν κατηγορουμένοις τε-"θνάναι μᾶλλον ἢ ζῆν ὑπὲρ τοῦ οἰκείου θεοῦ. Ὅθεν καὶ "νικῶσι, προϊέμενοι τὰς ἑαυτῶν ψυχὰς, ἥπερ πειθόμενοι "οἷς ἀξιοῦτε πράττειν αὐτούς. 4. Περὶ δὲ τῶν σεισμῶν "τῶν γεγονότων καὶ γινομένων οὐκ ἄτοπον ὑμᾶς ὑπομνῆ-"σαι, ἀθυμοῦντας μὲν ὅταν περ ὦσι, παραβάλλοντας δὲ "τὰ ὑμέτερα προς τὰ ἐκείνων. 5. Οἱ μὲν οὖν εὐπαρρη-"σιαστότεροι γίνονται πρὸς τὸν θεὸν, ὑμεῖς δὲ παρὰ πάντα "τὸν χρόνον, καθ' ὃν ἀγνοεῖν δοκεῖτε, τῶν τε θεῶν καὶ τῶν "ἄλλων ἀμελεῖτε καὶ τῆς θρησκείας τῆς περὶ τὸν ἀθάνατον,

"ὃν δὴ τοὺς Χριστιανοὺς θρησκεύοντας ἐλαύνετε καὶ διώ-
"κετε ἕως θανάτου. 6. Ὑπὲρ δὲ τῶν τοιούτων ἤδη καὶ
"πολλοὶ τῶν περὶ τὰς ἐπαρχίας ἡγεμόνων καὶ τῷ θειοτάτῳ
"ἡμῶν ἔγραψαν πατρὶ, οἷς καὶ ἀντέγραψε μηδὲν ἐνοχλεῖν
"τοῖς τοιούτοις, εἰ μηδὲν φαίνοιντο περὶ τὴν τῶν Ῥωμαίων
"ἡγεμονίαν ἐγχειροῦντες. Καὶ ἐμοὶ δὲ περὶ τῶν τοιούτων
"πολλοὶ ἐσήμαναν, οἷς δὴ καὶ ἀντέγραψα, κατακολουθῶν
"τῇ τοῦ πατρὸς γνώμῃ. 7. Εἰ δέ τις ἐπιμένοι τινὰ τῶν
"τοιούτων εἰς πράγματα φέρων ὡς δὴ τοιοῦτον, ἐκεῖνος ὁ
"καταφερόμενος ἀπολελύσθω τοῦ ἐγκλήματος, καὶ ἐὰν φαί-
"νηται τοιοῦτος ὤν, ὁ δὲ καταφέρων ἔνοχος ἔσται δίκης.
"Προετέθη ἐν Ἐφέσῳ ἐν τῷ κοινῷ τῆς Ἀσίας." 8. Τούτοις οὕτω χωρήσασιν ἐπιμαρτυρῶν Μελίτων τῆς ἐν Σάρδεσιν ἐκκλησίας ἐπίσκοπος, κατ' αὐτὸ γνωριζόμενος τοῦ χρόνου, δῆλός ἐστιν ἐκ τῶν εἰρημένων αὐτῷ ἐν ᾗ πεποίηται πρὸς αὐτοκράτορα Οὐῆρον ὑπὲρ τοῦ καθ' ἡμᾶς δόγματος ἀπολογίᾳ.

XIV. [Nic. H. E. III, 30.] 1. Ἐπὶ δὲ τῶν δηλουμένων, Ἀνικήτου τῆς Ῥωμαίων ἐκκλησίας ἡγουμένου, Πολύκαρπον ἔτι περιόντα τῷ βίῳ γενέσθαι τε ἐπὶ Ῥώμης καὶ εἰς ὁμιλίαν τῷ Ἀνικήτῳ ἐλθεῖν διά τι ζήτημα περὶ τῆς κατὰ τὸ πάσχα ἡμέρας, Εἰρηναῖος ἱστορεῖ. 2. Καὶ ἄλλην δὲ ὁ αὐτὸς περὶ τοῦ Πολυκάρπου παραδίδωσι διήγησιν, ἣν ἀναγκαῖον τοῖς περὶ αὐτοῦ δηλουμένοις ἐπισυνάψαι οὕτως ἔχουσαν·

[Ἀπὸ τοῦ τρίτου τῶν πρὸς τὰς αἱρέσεις Εἰρηναίου.]

3. "Καὶ Πολύκαρπος δὲ οὐ μόνον ὑπὸ ἀποστόλων μα-
"θητευθεὶς, καὶ συναναστραφεὶς πολλοῖς τὸν Χριστὸν
"ἑωρακόσιν, ἀλλὰ καὶ ὑπὸ ἀποστόλων καταστα θεὶς εἰς

"τὴν Ἀσίαν ἐν τῇ ἐν Σμύρνῃ ἐκκλησίᾳ ἐπίσκοπος, ὃν καὶ
"ἡμεῖς ἑωράκαμεν ἐν τῇ πρώτῃ ἡμῶν ἡλικίᾳ. 4. Ἐπιπολὺ
"γὰρ παρέμεινε, καὶ πάνυ γηραλέος, ἐνδόξως καὶ ἐπιφα-
"νέστατα μαρτυρήσας, ἐξῆλθε τοῦ βίου, ταῦτα διδάξας ἀεὶ,
"ἃ καὶ παρὰ τῶν ἀποστόλων ἔμαθεν, ἃ καὶ ἡ ἐκκλησία
"παραδίδωσιν, ἃ καὶ μόνα ἐστὶν ἀληθῆ. 5. Μαρτυροῦσι
"τούτοις αἱ κατὰ τὴν Ἀσίαν ἐκκλησίαι πᾶσαι, καὶ οἱ μέχρι
"νῦν διαδεδεγμένοι τὸν Πολύκαρπον, πολλῷ ἀξιοπιστότε-
"ρον καὶ βεβαιότερον ἀληθείας μάρτυρα ὄντα Οὐαλεντίνου
"καὶ Μαρκίωνος καὶ τῶν λοιπῶν κακογνωμόνων, ὃς καὶ
"ἐπὶ Ἀνικήτου ἐπιδημήσας τῇ Ῥώμῃ πολλοὺς ἀπὸ τῶν
"προειρημένων αἱρετικῶν ἐπέστρεψεν ἐπὶ τὴν ἐκκλησίαν
"τοῦ Θεοῦ, μίαν καὶ μόνην ταύτην ἀλήθειαν κηρύξας ὑπὸ
"τῶν ἀποστόλων παρειληφέναι, τὴν ὑπὸ τῆς ἐκκλησίας
"παραδεδομένην. 6. Καὶ εἰσὶν οἱ ἀκηκοότες αὐτοῦ ὅτι
"Ἰωάννης ὁ τοῦ κυρίου μαθητὴς ἐν τῇ Ἐφέσῳ πορευθεὶς
"λούσασθαι, καὶ ἰδὼν ἔσω Κήρινθον ἐξήλατο τοῦ βαλα-
"νείου μὴ λουσάμενος, ἀλλ' ἐπειπὼν, φύγωμεν, μὴ καὶ τὸ
"βαλανεῖον συμπέσῃ, ἔνδον ὄντος Κηρίνθου τοῦ τῆς ἀλη-
"θείας ἐχθροῦ.' 7. Καὶ αὐτὸς δὲ ὁ Πολύκαρπος Μαρκίωνί
"ποτε εἰς ὄψιν αὐτῷ ἐλθόντι καὶ φήσαντι 'ἐπιγινώσκεις
"ἡμᾶς' ἀπεκρίθη 'ἐπιγινώσκω τὸν πρωτότοκον τοῦ σα-
"τανᾶ.' Τοσαύτην οἱ ἀπόστολοι καὶ οἱ μαθηταὶ αὐτῶν
"ἔσχον εὐλάβειαν πρὸς τὸ μηδὲ μέχρι λόγου κοινωνεῖν
"τινὶ τῶν παραχαρασσόντων τὴν ἀλήθειαν, ὡς καὶ Παῦλος
"ἔφησεν 'αἱρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νου-
"θεσίαν παραιτοῦ, εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος, καὶ
"ἁμαρτάνει ὢν αὐτοκατάκριτος.' 8. Ἔστι δὲ καὶ ἐπιστολὴ
"Πολυκάρπου πρὸς Φιλιππησίους γεγραμμένη ἱκανωτάτη,

"ἐξ ἧς καὶ τὸν χαρακτῆρα τῆς πίστεως αὐτοῦ καὶ τὸ κή-
"ρυγμα τῆς ἀληθείας οἱ βουλόμενοι καὶ φροντίζοντες τῆς
"ἑαυτῶν σωτηρίας δύνανται μαθεῖν." 9. Ταῦτα ὁ Εἰρη-
ναῖος. Ὁ γέ τοι Πολύκαρπος ἐν τῇ δηλωθείσῃ πρὸς
Φιλιππησίους αὐτοῦ γραφῇ φερομένῃ εἰς δεῦρο κέχρηταί
τισι μαρτυρίαις ἀπὸ τῆς Πέτρου προτέρας ἐπιστολῆς.
10. Ἀντωνῖνον μὲν δὴ τὸν Εὐσεβῆ κληθέντα, εἰκοστὸν
καὶ δεύτερον ἔτος τῆς ἀρχῆς διανύσαντα, Μάρκος Αὐρήλιος
Οὐῆρος, ὁ καὶ Ἀντωνῖνος, υἱὸς αὐτοῦ, σὺν καὶ Λουκίῳ
ἀδελφῷ διαδέχεται.

XV. [Nic. H. E. III, 34, 35.] 1. Ἐν τούτῳ δὲ ὁ Πο-
λύκαρπος μεγίστων τὴν Ἀσίαν ἀναθορυβησάντων διωγμῶν
μαρτυρίῳ τελειοῦται. Ἀναγκαιότατον δὲ αὐτοῦ τὸ τέλος
ἐγγράφως ἔτι φερόμενον ἡγοῦμαι δεῖν μνήμῃ τῆς ἱστορίας
καταθέσθαι. 2. Ἔστι δὲ ἡ γραφὴ ἐκ προσώπου ἧς αὐτὸς
ἐκκλησίας ἡγεῖτο ταῖς κατὰ Πόντον παροικίαις τὰ κατ'
αὐτὸν ἀποσημαίνουσα διὰ τούτων 3. "ἡ ἐκκλησία τοῦ θεοῦ
"ἡ παροικοῦσα Σμύρναν τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ παροι-
"κούσῃ ἐν Φιλομηλίῳ καὶ πάσαις ταῖς κατὰ πάντα τόπον
"τῆς ἁγίας καθολικῆς ἐκκλησίας παροικίαις· ἔλεος, εἰρήνη
"καὶ ἀγάπη θεοῦ πατρὸς καὶ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
"πληθυνθείη. Ἐγράψαμεν ὑμῖν, ἀδελφοὶ, τὰ κατὰ τοὺς
"μαρτυρήσαντας καὶ τὸν μακάριον Πολύκαρπον, ὅστις
"ὥσπερ ἐπισφραγίσας διὰ τῆς μαρτυρίας αὐτοῦ κατέπαυσε
"τὸν διωγμόν." 4. Τούτοις ἐξῆς πρὸ τῆς ἀμφὶ τοῦ Πο-
λυκάρπου διηγήσεως τὰ κατὰ τοὺς λοιποὺς ἀνιστοροῦσι
μάρτυρας, οἵας ἐνστάσεις πρὸς τὰς ἀλγηδόνας ἐνεδείξαντο,
διαγράφοντες. Καταπλῆξαι γάρ φασι τοὺς ἐν κύκλῳ περιε-
στῶτας καὶ θεωμένους τοτὲ μὲν μάστιξι μέχρι καὶ τῶν ἐνδο-

τάτω φλεβῶν καὶ ἀρτηριῶν καταξαινομένους, ὡς ἤδη καὶ τὰ ἐν μυχοῖς ἀπόρρητα τοῦ σώματος σπλάγχνα τε αὐτῶν καὶ μέλη κατοπτεύεσθαι, τοτὲ δὲ τοὺς ἀπὸ θαλάττης κήρυκας καί τινας ὀξεῖς ὀβελίσκους ὑποστρωννυμένους, καὶ διὰ παντὸς εἴδους κολάσεων καὶ βασάνων προϊόντας, καὶ τέλος θηρσὶν εἰς βορὰν παραδιδομένους. 5. Μάλιστα δὲ ἱστοροῦσιν διαπρέψαι τὸν γενναιότατον Γερμανικὸν, ὑπορρωννύντα σὺν θείᾳ χάριτι τὴν ἔμφυτον περὶ τὸν θάνατον τοῦ σώματος δειλίαν. Βουλομένου γέ τοι τοῦ ἀνθυπάτου πείθειν αὐτὸν, προβαλλομένου τε τὴν ἡλικίαν καὶ ἀντιβολοῦντος κομιδῇ νέον ὄντα καὶ ἀκμαῖον οἶκτον ἑαυτοῦ λαβεῖν, μὴ μελλῆσαι, προθύμως δὲ ἐπισπάσασθαι εἰς ἑαυτὸν τὸ θηρίον, μονονουχὶ βιασάμενον καὶ παροξύναντα, ὡς ἂν τάχιον τοῦ ἀδίκου καὶ ἀνόμου βίου αὐτῶν ἀπαλλαγείη. 6. Τούτου δὲ ἐπὶ τῷ διαπρεπεῖ θανάτῳ τὸ πᾶν πλῆθος ἀποθαυμάσαν τῆς ἀνδρείας τὸν θεοφιλῆ μάρτυρα καὶ τὴν καθόλου τοῦ γένους τῶν Χριστιανῶν ἀρετὴν, ἀθρόως ἐπιβοᾶν ἄρξασθαι "αἶρε τοὺς ἀθέους· ζητείσθω Πολύ-"καρπος." 7. Καὶ δὴ πλείστης ἐπὶ ταῖς βοαῖς γενομένης ταραχῆς Φρύγα τινὰ τὸ γένος, Κόϊντον τοὔνομα, νεωστὶ ἐκ τῆς Φρυγίας ἐπιστάντα, ἰδόντα τοὺς θῆρας καὶ τὰς ἐπὶ τούτοις ἀπειλὰς καταπτῆξαι τὴν ψυχὴν μαλακισθέντα, καὶ τέλος τῆς σωτηρίας ἐνδοῦναι. 8. Ἐδήλου δὲ τοῦτον ὁ τῆς προειρημένης γραφῆς λόγος προπετέστερον, ἀλλ' οὐ κατ' εὐλάβειαν ἐπιπηδῆσαι τῷ δικαστηρίῳ σὺν ἑτέροις, ἀλόντα δ' οὖν ὅμως καταφανὲς ὑπόδειγμα τοῖς πᾶσι παρασχεῖν, ὅτι μὴ δέοι τοῖς τοιούτοις ῥιψοκινδύνως καὶ ἀνευλαβῶς ἐπιτολμᾶν. Ἀλλὰ ταύτῃ μὲν εἶχε πέρας τὰ κατὰ τούτους. 9. Τόν γε μὴν θαυμασιώτατον Πολύκαρπον τὰ μὲν πρῶτα

τούτων ἀκούσαντα ἀτάραχον διαμεῖναι, εὐσταθὲς τὸ ἦθος καὶ ἀκίνητον φυλάξαντα, βούλεσθαί τε αὐτοῦ κατὰ τὴν πόλιν περιμένειν· πεισθέντα γε μὴν ἀντιβολοῦσι τοῖς ἀμφ' αὐτὸν, καὶ ὡς ἂν ὑπεξέλθοι παρακαλοῦσι, προελθεῖν εἰς οὐ πόρρω διεστῶτα τῆς πόλεως ἀγρὸν, διατρίβειν τε σὺν ὀλίγοις ἐνταῦθα, νύκτωρ καὶ μεθ' ἡμέραν οὔτε ἕτερον πράττοντα, ἢ ταῖς πρὸς τὸν κύριον διακαρτεροῦντα εὐχαῖς, δι' ὧν δεῖσθαι καὶ ἱκετεύειν, εἰρήνην ἐξαιτούμενον ταῖς ἀνὰ πᾶσαν τὴν οἰκουμένην ἐκκλησίαις· τοῦτο γὰρ καὶ εἶναι ἐκ τοῦ παντὸς αὐτῷ σύνηθες. 10. Καὶ δὴ εὐχόμενον ἐν ὀπτασίᾳ τριῶν πρότερον ἡμερῶν τῆς συλλήψεως νύκτωρ ἰδεῖν τὸ ὑπὸ κεφαλῆς αὐτῷ στρῶμα ἀθρόως οὕτως ὑπὸ πυρὸς φλεχθὲν δεδαπανῆσθαι, ἔξυπνον δὲ ἐπὶ τούτῳ γενόμενον εὐθὺς ὑφερμηνεῦσαι τοῖς παροῦσι τὸ φανὲν, μονονουχὶ τὸ μέλλον προθεσπίσαντα, σαφῶς τε ἀνειπόντα τοῖς ἀμφ' αὐτὸν, ὅτι δέοι αὐτὸν διὰ Χριστὸν πυρὶ τὴν ζωὴν μεταλλάξαι. 11. Ἐπικειμένων δὴ οὖν σὺν πάσῃ σπουδῇ τῶν ἀναζητούντων αὐτὸν, αὖθις πρὸς τῆς τῶν ἀδελφῶν διαθέσεως καὶ στοργῆς ἐκβεβιασμένον μεταβῆναί φασιν ἐφ' ἕτερον ἀγρὸν, ἔνθα μετ' οὐ πλεῖστον τοὺς συνελαύνοντας ἐπελθεῖν, δύο δὲ τῶν αὐτόθι συλλαβεῖν παίδων, ὧν θάτερον αἰκισαμένους ἐπιστῆναι δι' αὐτοῦ τῇ τοῦ Πολυκάρπου καταγωγῇ. 12. Ὀψὲ δὲ τῆς ὥρας ἐπελθόντας αὐτὸν μὲν εὑρεῖν ἐν ὑπερῴῳ κατακείμενον, ὅθεν δυνατὸν ὂν αὐτῷ ἐφ' ἑτέραν μεταστῆναι οἰκίαν μὴ βεβουλῆσθαι, εἰπόντα "τὸ θέλημα τοῦ θεοῦ γινέσθω." 13. Καὶ δὴ μαθὼν παρόντας, ὡς ὁ λόγος φησὶ, καταβὰς αὐτοῖς διελέξατο, εὖ μάλα φαιδρῷ καὶ πραοτάτῳ προσώπῳ, ὡς καὶ θαῦμα δοκεῖν ὁρᾶν τοὺς πάλαι τοῦ ἀνδρὸς ἀγνῶτας,

ἐναποβλέποντας τῷ τῆς ἡλικίας αὐτοῦ παλαιῷ καὶ τῷ σεμνῷ καὶ εὐσταθεῖ τοῦ προσώπου, καὶ εἰ τοσαύτη γένοιτο σπουδὴ ὑπὲρ τοῦ τοιοῦτον συλληφθῆναι πρεσβύτην. 14. Ὁ δ' οὐ μελλήσας εὐθέως τράπεζαν αὐτοῖς παρατεθῆναι προστάττει, εἶτα τροφῆς ἀφθόνου μεταλαβεῖν ἀξιοῖ, μίαν τε ὥραν, ὡς ἂν προσεύξοιτο ἀδεῶς, παρ' αὐτῶν αἰτεῖται. Ἐπιτρεψάντων δὲ ἀναστὰς ηὔχετο, ἔμπλεως τῆς χάριτος ὢν τοῦ κυρίου, ὡς ἐκπλήττεσθαι τοὺς παρόντας εὐχομένου αὐτοῦ ἀκροωμένους, πολλούς τε αὐτῶν μετανοεῖν ἤδη ἐπὶ τῷ τοιοῦτον ἀναιρεῖσθαι μέλλειν σεμνὸν καὶ θεοπρεπῆ πρεσβύτην. 15. Ἐπὶ τούτοις ἡ περὶ αὐτοῦ γραφὴ κατὰ λέξιν ὧδέ πως τὰ ἑξῆς τῆς ἱστορίας ἔχει "ἐπεὶ δέ ποτε "κατέπαυσε τὴν προσευχὴν, μνημονεύσας ἁπάντων καὶ "τῶν πώποτε συμβεβληκότων αὐτῷ μικρῶν τε καὶ μεγά"λων, ἐνδόξων τε καὶ ἀδόξων, καὶ πάσης τῆς κατὰ τὴν "οἰκουμένην καθολικῆς ἐκκλησίας, τῆς ὥρας ἐλθούσης τοῦ "ἐξιέναι, ὄνῳ καθίσαντες αὐτὸν ἤγαγον εἰς τὴν πόλιν, "ὄντος σαββάτου μεγάλου, καὶ ὑπήντα αὐτῷ ὁ εἰρήναρχος "Ἡρώδης καὶ ὁ πατὴρ αὐτοῦ Νικήτης, οἳ καὶ μεταθέντες "αὐτὸν εἰς τὸ ὄχημα ἔπειθον παρακαθεζόμενοι καὶ λέ"γοντες· τί γὰρ κακόν ἐστιν εἰπεῖν, κύριε Καῖσαρ, καὶ "θῦσαι καὶ διασώζεσθαι; 16. ὁ δὲ τὰ μὲν πρῶτα οὐκ "ἀπεκρίνατο, ἐπιμενόντων δὲ αὐτῶν ἔφη, οὐ μέλλω πράτ"τειν δ συμβουλεύετέ μοι. Οἱ δὲ ἀποτυχόντες τοῦ πεῖσαι "αὐτὸν δεινὰ ῥήματα ἔλεγον, καὶ μετὰ σπουδῆς καθῄρουν, "ὡς κατιόντα ἀπὸ τοῦ ὀχήματος ἀποσῦραι τὸ ἀντικνήμιον. "Ἀλλὰ γὰρ μὴ ἐπιστραφεὶς, οἷα μηδὲν πεπονθὼς, προ"θύμως μετὰ σπουδῆς ἐπορεύετο, ἀγόμενος εἰς τὸ στάδιον. "17. Θορύβου δὲ τηλικούτου ὄντος ἐν τῷ σταδίῳ, ὡς μηδὲ

"πολλοῖς ἀκουσθῆναι, τῷ Πολυκάρπῳ εἰσιόντι εἰς τὸ στά-
"διον φωνὴ ἐξ οὐρανοῦ γέγονεν 'ἴσχυε, Πολύκαρπε, καὶ
"ἀνδρίζου.' Καὶ τὸν μὲν εἰπόντα οὐδεὶς εἶδεν, τὴν δὲ
"φωνὴν τῶν ἡμετέρων πολλοὶ ἤκουσαν. 18. Προσαχθέν-
"τος οὖν αὐτοῦ θόρυβος ἦν μέγας, ἀκουσάντων ὅτι Πο-
"λύκαρπος συνείληπται. Λοιπὸν οὖν προσελθόντα ἀνη-
"ρώτα ὁ ἀνθύπατος, εἰ αὐτὸς εἴη Πολύκαρπος. Καὶ
"ὁμολογήσαντος ἔπειθεν ἀρνεῖσθαι λέγων 'αἰδέσθητί σου
"τὴν ἡλικίαν' καὶ ἕτερα τούτοις ἀκόλουθα, ἃ σύνηθες αὐ-
"τοῖς λέγειν ἐστίν 'ὄμοσον τὴν Καίσαρος τύχην, μετα-
"νόησον' εἶπον· 'αἶρε τοὺς ἀθέους.' 19. Ὁ δὲ Πολύ-
"καρπος ἐμβριθεῖ τῷ προσώπῳ εἰς πάντα τὸν ὄχλον τὸν
"ἐν τῷ σταδίῳ ἐμβλέψας, ἐπισείσας αὐτοῖς τὴν χεῖρα,
"στενάξας τε καὶ ἀναβλέψας εἰς τὸν οὐρανὸν εἶπεν 'αἶρε
"τοὺς ἀθέους.' 20. Ἐγκειμένου δὲ τοῦ ἡγουμένου καὶ λέ-
"γοντος 'ὄμοσον, καὶ ἀπολύσω σε, λοιδόρησον τὸν Χρι-
"στόν,' ἔφη ὁ Πολύκαρπος· 'ὀγδοήκοντα καὶ ἓξ ἔτη δου-
"λεύω αὐτῷ, καὶ οὐδέν με ἠδίκησε· καὶ πῶς δύναμαι βλα-
"σφημῆσαι τὸν βασιλέα μου, τὸν σώσαντά με;' 21. ἐπιμέ-
"νοντος δὲ πάλιν αὐτοῦ καὶ λέγοντος 'ὄμοσον τὴν Καί-
"σαρος τύχην,' ὁ Πολύκαρπος 'εἰ κενοδοξεῖς' φησὶν, 'ἵνα
"ὀμόσω τὴν Καίσαρος τύχην, ὡς λέγεις, προσποιούμενος
"ἀγνοεῖν ὅστις εἰμὶ, μετὰ παρρησίας ἄκουε· Χριστιανός
"εἰμι. Εἰ δὲ θέλεις τὸν τοῦ Χριστιανισμοῦ μαθεῖν λόγον,
"δὸς ἡμέραν καὶ ἄκουσον.' 22. Ἔφη ὁ ἀνθύπατος 'πεῖσον
"τὸν δῆμον.' Πολύκαρπος ἔφη 'σὲ μὲν καὶ λόγου ἠξίωσα·
"δεδιδάγμεθα γὰρ ἀρχαῖς καὶ ἐξουσίαις ὑπὸ θεοῦ τεταγμέ-
"ναις τιμὴν κατὰ τὸ προσῆκον τὴν μὴ βλάπτουσαν ἡμᾶς
"ἀπονέμειν, ἐκείνους δὲ οὐκ ἀξίους ἡγοῦμαι τοῦ ἀπολο-

"γεῖσθαι αὐτοῖς.' 23. Ὁ δὲ ἀνθύπατος ἔφη 'Θηρία ἔχω·
"τούτοις σε παραβαλῶ, ἐὰν μὴ μετανοήσῃς.' Ὁ δὲ εἶπεν
"'κάλει, ἀμετάθετος γὰρ ἡμῖν ἡ ἀπὸ τῶν κρειττόνων ἐπὶ
"τὰ χείρω μετάνοια, καλὸν δὲ μετατίθεσθαι ἀπὸ τῶν χαλε-
"πῶν ἐπὶ τὰ δίκαια.' 24. Ὁ δὲ πάλιν πρὸς αὐτὸν 'πυρί σε
"ποιήσω δαμασθῆναι, ἐὰν τῶν θηρίων καταφρονῇς, ἐὰν μὴ
"μετανοήσῃς.' Πολύκαρπος εἶπε 'πῦρ ἀπειλεῖς πρὸς ὥραν
"καιόμενον καὶ μετ' ὀλίγον σβεννύμενον· ἀγνοεῖς γὰρ
"τὸ τῆς μελλούσης κρίσεως καὶ αἰωνίου κολάσεως τοῖς
"ἀσεβέσι τηρούμενον πῦρ. Ἀλλὰ τί βραδύνεις; φέρε ἃ
"βούλει.' 25. Ταῦτα δὲ καὶ ἕτερα πλείω λέγων θάρσους
"καὶ χαρᾶς ἐνεπίμπλατο, καὶ τὸ πρόσωπον αὐτοῦ χάριτος
"ἐπληροῦτο, ὥστε μὴ μόνον μὴ συμπεσεῖν ταραχθέντα ὑπὸ
"τῶν λεγομένων πρὸς αὐτὸν, ἀλλὰ τοὐναντίον τὸν ἀνθύ-
"πατον ἐκστῆναι, πέμψαι τε τὸν κήρυκα καὶ ἐν μέσῳ τῷ
"σταδίῳ κηρῦξαι τρὶς 'Πολύκαρπος ὡμολόγησεν ἑαυτὸν
"Χριστιανὸν εἶναι.' 26. Τούτου λεχθέντος ὑπὸ τοῦ κή-
"ρυκος πᾶν τὸ πλῆθος τῶν ἐθνῶν τε καὶ Ἰουδαίων τῶν
"τὴν Σμύρναν κατοικούντων ἀκατασχέτῳ θυμῷ καὶ μεγάλῃ
"φωνῇ ἐβόα 'οὗτός ἐστιν ὁ τῆς Ἀσίας διδάσκαλος, ὁ πατὴρ
"τῶν Χριστιανῶν, ὁ τῶν ἡμετέρων θεῶν καθαιρέτης, ὁ
"πολλοὺς διδάσκων μὴ θύειν μηδὲ προσκυνεῖν.' 27. Ταῦτα
"λέγοντες ἐπεβόων καὶ ἠρώτων τὸν ἀσιάρχην Φίλιππον,
"ἵνα ἐπαφῇ τῷ Πολυκάρπῳ λέοντα. Ὁ δὲ ἔφη μὴ εἶναι
"ἐξὸν αὐτῷ, ἐπειδὴ πεπληρώκει τὰ κυνηγέσια. Τότε ἔδοξεν
"αὐτοῖς ὁμοθυμαδὸν ἐπιβοῆσαι, ὥστε ζῶντα τὸν Πολύ-
"καρπον κατακαῦσαι. 28. Ἔδει γὰρ τὸ τῆς φανερωθείσης
"αὐτῷ ἐπὶ τοῦ προσκεφαλαίου ὀπτασίας πληρωθῆναι, ὅτε
"ἰδὼν αὐτὸ καιόμενον προσευχόμενος εἶπεν ἐπιστραφεὶς

"τοῖς μετ' αὐτοῦ πιστοῖς προφητικῶς 'δεῖ με ζῶντα κατα-
"καῆναι.' 29. Ταῦτα οὖν μετὰ τοσούτου τάχους ἐγένετο,
"θᾶττον ἢ ἐλέγετο, τῶν ὄχλων παραχρῆμα συναγόντων
"ἐκ τῶν ἐργαστηρίων καὶ ἐκ τῶν βαλανείων ξύλα καὶ
"φρύγανα, μάλιστα Ἰουδαίων προθύμως, ὡς ἔθος αὐτοῖς,
"εἰς ταῦτα ὑπουργούντων. 30. Ἀλλὰ ὅτε ἡ πυρὰ ἡτοι-
"μάσθη, ἀποθέμενος ἑαυτῷ πάντα τὰ ἱμάτια καὶ λύσας
"τὴν ζώνην ἐπειρᾶτο καὶ ὑπολύειν ἑαυτὸν, μὴ πρότερον
"τοῦτο ποιῶν, διὰ τὸ ἀεὶ ἕκαστον τῶν πιστῶν σπουδάζειν
"ὅστις τάχιον τοῦ χρωτὸς αὐτοῦ ἐφάψηται· ἐν παντὶ γὰρ
"ἀγαθῆς ἕνεκεν πολιτείας καὶ πρὸ τῆς πολιᾶς ἐκεκόσμητο.
"31. Εὐθέως οὖν αὐτῷ περιετίθετο τὰ πρὸς τὴν πυρὰν
"ἡρμοσμένα ὄργανα, μελλόντων δὲ αὐτῶν καὶ προσηλοῦν
"αὐτὸν εἶπεν 'ἄφετέ με οὕτως· ὁ γὰρ διδοὺς ὑπομεῖναι τὸ
"πῦρ δώσει καὶ χωρὶς τῆς ὑμετέρας ἐκ τῶν ἥλων ἀσφα-
"λείας ἀσκύλτως ἐπιμεῖναι τῇ πυρᾷ.' Οἱ δὲ οὐ καθή-
"λωσαν, προσέδησαν δὲ αὐτόν. 32. Ὁ δὲ ὀπίσω τὰς
"χεῖρας ποιήσας, καὶ προσδεθεὶς ὥσπερ κριὸς ἐπίσημος
"ἀναφερόμενος ἐκ μεγάλου ποιμνίου ὁλοκαύτωμα δεκτὸν
"θεῷ παντοκράτορι, εἶπεν 33. 'ὁ τοῦ ἀγαπητοῦ καὶ εὐλο-
"γητοῦ παιδός σου Ἰησοῦ Χριστοῦ πατὴρ, δι' οὗ τὴν περὶ
"σὲ ἐπίγνωσιν εἰλήφαμεν, ὁ θεὸς ἀγγέλων καὶ δυνάμεων
"καὶ πάσης τῆς κτίσεως παντός τε τοῦ γένους τῶν δικαίων,
"οἱ ζῶσιν ἐνώπιόν σου, εὐλογῶ σε ὅτι ἠξίωσάς με τῆς
"ἡμέρας καὶ ὥρας ταύτης, τοῦ λαβεῖν μέρος ἐν ἀριθμῷ
"τῶν μαρτύρων, ἐν τῷ ποτηρίῳ τοῦ Χριστοῦ, εἰς ἀνάστα-
"σιν ζωῆς αἰωνίου ψυχῆς τε καὶ σώματος, ἐν ἀφθαρσίᾳ
"πνεύματος ἁγίου· 34. ἐν οἷς προσδεχθείην ἐνώπιόν σου
"σήμερον ἐν θυσίᾳ πίονι καὶ προσδεκτῇ, καθὼς προητοί-

"μασας προφανερώσας καὶ πληρώσας ὁ ἀψευδὴς καὶ ἀλη-
"θινὸς θεός. 35. Διὰ τοῦτο καὶ περὶ πάντων σὲ αἰνῶ, σὲ
"εὐλογῶ, σὲ δοξάζω, διὰ τοῦ αἰωνίου ἀρχιερέως Ἰησοῦ
"Χριστοῦ τοῦ ἀγαπητοῦ σου παιδὸς, δι' οὗ σοι σὺν αὐτῷ
"ἐν πνεύματι ἁγίῳ δόξα, καὶ νῦν καὶ εἰς τοὺς μέλλοντας
"αἰῶνας, ἀμήν.' 36. Ἀναπέμψαντος δὲ αὐτοῦ τὸ ἀμὴν
"καὶ πληρώσαντος τὴν προσευχὴν, οἱ τοῦ πυρὸς ἅνθρωποι
"ἐξῆψαν τὸ πῦρ, μεγάλης δὲ ἐκλαμψάσης φλογὸς θαῦμα
"εἴδομεν οἷς ἰδεῖν ἐδόθη, οἳ καὶ ἐτηρήθησαν εἰς τὸ ἀναγγεῖ-
"λαι τοῖς λοιποῖς τὰ γενόμενα. 37. Τὸ γὰρ πῦρ καμάρας
"εἶδος ποιῆσαν, ὥσπερ ὀθόνης πλοίου ὑπὸ πνεύματος
"πληρουμένης, κύκλῳ περιετείχισε τὸ σῶμα τοῦ μάρτυρος,
"καὶ ἦν εἰς μέσον οὐχ ὡς σὰρξ καιομένη, ἀλλ' ὡς χρυσὸς
"καὶ ἄργυρος ἐν καμίνῳ πυρούμενος. Καὶ γὰρ εὐωδίας
"τοιαύτης ἀντελαβόμεθα, ὡς λιβανωτοῦ πνέοντος ἢ ἄλλου
"τινὸς τῶν τιμίων ἀρωμάτων. 38. Πέρας γοῦν ἰδόντες
"οἱ ἄνομοι μὴ δυνάμενον τὸ σῶμα ὑπὸ τοῦ πυρὸς δαπα-
"νηθῆναι, ἐκέλευσαν προσελθόντα αὐτῷ κομφέκτορα παρα-
"βῦσαι τὸ ξίφος. 39. Καὶ τοῦτο ποιήσαντος ἐξῆλθε πλῆ-
"θος αἵματος, ὥστε κατασβέσαι τὸ πῦρ, καὶ θαυμάσαι
"πάντα τὸν ὄχλον, εἰ τοσαύτη τις διαφορὰ μεταξὺ τῶν τε
"ἀπίστων καὶ τῶν ἐκλεκτῶν, ὧν εἷς καὶ οὗτος γέγονεν ὁ
"θαυμασιώτατος ἐν τοῖς καθ' ἡμᾶς χρόνοις διδάσκαλος
"ἀποστολικὸς καὶ προφητικὸς, γενόμενος ἐπίσκοπος τῆς
"ἐν Σμύρνῃ καθολικῆς ἐκκλησίας. Πᾶν γὰρ ῥῆμα, ὃ
"ἀφῆκεν ἐκ τοῦ στόματος αὐτοῦ, καὶ ἐτελειώθη καὶ τελειω-
"θήσεται. 40. Ὁ δὲ ἀντίζηλος καὶ βάσκανος καὶ πονη-
"ρὸς, ὁ ἀντικείμενος τῷ γένει τῶν δικαίων, ἰδὼν τὸ μέγε-
"θος αὐτοῦ τῆς μαρτυρίας καὶ τὴν ἀπ' ἀρχῆς ἀνεπίληπτον

"αὐτοῦ πολιτείαν, ἐστεφανωμένον τε τὸν τῆς ἀφθαρσίας
"στέφανον καὶ βραβεῖον ἀναντίρρητον ἀπενηνεγμένον, ἐπε-
"τήδευσεν ὡς μηδὲ τὸ σωμάτιον αὐτοῦ ὑφ' ἡμῶν ληφθείη,
"καίπερ πολλῶν ἐπιθυμούντων τοῦτο ποιῆσαι, καὶ κοινω-
"νῆσαι τῷ ἁγίῳ αὐτοῦ σαρκίῳ. 41. Ὑπέβαλον γοῦν τινες
"Νικήτην, τὸν τοῦ Ἡρώδου πατέρα, ἀδελφὸν δὲ Ἄλκης,
"ἐντυχεῖν τῷ ἡγεμόνι, ὥστε μὴ δοῦναι αὐτοῦ τὸ σῶμα, μὴ,
"φησὶν, ἀφέντες τὸν ἐσταυρωμένον, τοῦτον ἄρξωνται σέ-
"βειν. Καὶ ταῦτα εἶπον ὑποβαλόντων καὶ ἐνισχυσάντων
"τῶν Ἰουδαίων, οἳ καὶ ἐτήρησαν μελλόντων ἡμῶν ἐκ τοῦ
"πυρὸς αὐτὸν λαμβάνειν, ἀγνοοῦντές ὅτι οὔτε τὸν Χριστόν
"ποτε καταλιπεῖν δυνησόμεθα, τὸν ὑπὲρ τῆς τοῦ παντὸς
"κόσμου τῶν σωζομένων σωτηρίας παθόντα, οὔτε ἕτερόν
"τινα σέβειν. 42. Τοῦτον μὲν γὰρ ὄντα υἱὸν τοῦ θεοῦ
"προσκυνοῦμεν, τοὺς δὲ μάρτυρας ὡς μαθητὰς καὶ μιμητὰς
"τοῦ κυρίου ἀγαπῶμεν ἀξίως, ἕνεκα εὐνοίας ἀνυπερβλήτου
"τῆς εἰς τὸν ἴδιον βασιλέα καὶ διδάσκαλον· ὧς γένοιτο
"καὶ ἡμᾶς συγκοινωνούς τε καὶ συμμαθητὰς γενέσθαι.
"43. Ἰδὼν οὖν ὁ ἑκατοντάρχης τὴν τῶν Ἰουδαίων γενο-
"μένην φιλονεικίαν, θεὶς αὐτὸν ἐν μέσῳ, ὡς ἔθος αὐτοῖς,
"ἔκαυσεν. Οὕτως τε ἡμεῖς ὕστερον ἀνελόμενοι τὰ τιμιώ-
"τερα λίθων πολυτελῶν καὶ δοκιμώτερα ὑπὲρ χρυσίον ὀστᾶ
"αὐτοῦ ἀπεθέμεθα ὅπου καὶ ἀκόλουθον ἦν. 44. Ἔνθα
"ὡς δυνατὸν ἡμῖν συναγομένοις ἐν ἀγαλλιάσει καὶ χαρᾷ
"παρέξει ὁ κύριος ἐπιτελεῖν τὴν τοῦ μαρτυρίου αὐτοῦ ἡμέ-
"ραν γενέθλιον, εἴς τε τὴν τῶν προηθληκότων μνήμην καὶ
"τῶν μελλόντων ἄσκησίν τε καὶ ἑτοιμασίαν. 45. Τοιαῦτα
"τὰ κατὰ τὸν μακάριον Πολύκαρπον, σὺν τοῖς ἀπὸ Φιλα-
"δελφείας δωδέκατον ἐν Σμύρνῃ μαρτυρήσαντα, ὃς μόνος

"ὑπὸ πάντων μᾶλλον μνημονεύεται, ὡς καὶ ὑπὸ τῶν ἐθνῶν "ἐν παντὶ τύπῳ λαλεῖσθαι." 46. Τὰ μὲν δὴ κατὰ τὸν θαυμάσιον καὶ ἀποστολικὸν Πολύκαρπον τοιούτου κατηξίωτο τέλους, τῶν κατὰ τὴν Σμυρναίων ἐκκλησίαν ἀδελφῶν τὴν ἱστορίαν ἐν ᾗ δεδηλώκαμεν αὐτῶν ἐπιστολῇ κατατεθειμένων. Ἐν τῇ αὐτῇ δὲ περὶ αὐτοῦ γραφῇ καὶ ἄλλα μαρτύρια συνῆπτο κατὰ τὴν αὐτὴν Σμύρναν πεπραγμένα ὑπὸ τὴν αὐτὴν περίοδον τοῦ χρόνου τῆς τοῦ Πολυκάρπου μαρτυρίας, μεθ' ὧν καὶ Μητρόδωρος τῆς κατὰ Μαρκίωνα πλάνης πρεσβύτερος δὴ εἶναι δοκῶν πυρὶ παραδοθεὶς ἀνῄρηται. 47. Τῶν γε μὴν τότε περιβόητος μάρτυς εἷς τις ἐγνωρίζετο Πιόνιος, οὗ τὰς κατὰ μέρος ὁμολογίας, τήν τε τοῦ λόγου παρρησίαν, καὶ τὰς ὑπὲρ τῆς πίστεως ἐπὶ τοῦ δήμου καὶ τῶν ἀρχόντων ἀπολογίας, διδασκαλικάς τε δημηγορίας, καὶ ἔτι τὰς πρὸς τοὺς ὑποπεπτωκότας τῷ κατὰ τὸν διωγμὸν πειρασμῷ δεξιώσεις, παραμυθίας τε ἃς ἐπὶ τῆς εἱρκτῆς τοῖς παρ' αὐτὸν εἰσαφικνουμένοις ἀδελφοῖς παρετίθετο, ἅς τε ἐπὶ τούτοις ὑπέμεινε βασάνους τε καὶ τὰς ἐπὶ ταύταις ἀλγηδόνας καθηλώσεις τε, καὶ τὴν ἐπὶ τῆς πυρᾶς καρτερίαν, τήν τε ἐφ' ἅπασι τοῖς παραδόξοις αὐτοῦ τελευτὴν πληρέστατα τῆς περὶ αὐτοῦ γραφῆς περιεχούσης, τοὺς οἷς φίλον ἐπὶ ταύτην ἀναπέμψομεν, τοῖς τῶν ἀρχαίων συναχθεῖσιν ἡμῖν μαρτυρίοις ἐντεταγμένην. 48. Ἐξῆς δὲ καὶ ἄλλων ἐν Περγάμῳ πόλει τῆς Ἀσίας ὑπομνήματα μεμαρτυρηκότων φέρεται, Κάρπου καὶ Παπύλου καὶ γυναικὸς Ἀγαθονίκης, μετὰ πλείστας καὶ διαπρεπεῖς ὁμολογίας ἐπιδόξως τετελειωμένων.

XVI. [Nic. H. E. III, 32.] 1. Κατὰ τούτους δὲ καὶ ὁ μικρῷ πρόσθεν ἡμῖν δηλωθεὶς Ἰουστῖνος, δεύτερον ὑπὲρ

τῶν καθ' ἡμᾶς δογμάτων βιβλίον ἀναδοὺς τοῖς δεδηλωμένοις ἄρχουσι, θείῳ κατακοσμεῖται μαρτυρίῳ, φιλοσόφου Κρίσκεντος (τὸν φερώνυμον δὲ οὗτος τῇ Κυνικῇ προσηγορίᾳ βίον τε καὶ τρόπον ἐζήλου) τὴν ἐπιβουλὴν αὐτῷ καταρτύσαντος, ἐπείπερ πλεονάκις ἐν διαλόγοις ἐπ' ἀκροατῶν εὐθύνας αὐτὸν τὰ νικητήρια τελευτῶν ὑπὲρ ἧς ἐπρέσβευεν ἀληθείας διὰ τοῦ μαρτυρίου τοῦ κατ' αὐτὸν ἀνεδήσατο. 2. Τοῦτο δὲ καὶ αὐτὸς ὁ ταῖς ἀληθείαις φιλοσοφώτατος ἐν τῇ δεδηλωμένῃ ἀπολογίᾳ σαφῶς οὕτως, ὥσπερ οὖν καὶ ἔμελλεν ὅσον οὔπω περὶ αὐτὸν συμβήσεσθαι, προλαβὼν ἀποσημαίνει τούτοις αὐτοῖς τοῖς ῥήμασι 3. "κἀγὼ "οὖν προσδοκῶ ὑπὸ τινος τῶν ὠνομασμένων ἐπιβουλευ- "θῆναι, κἂν ξύλῳ ἐντιναγῆναι, ἢ κἂν ὑπὸ Κρίσκεντος τοῦ "ἀφιλοσόφου ἢ καὶ φιλοκόμπου. Οὐ γὰρ φιλύσοφον εἰπεῖν "ἄξιον τὸν ἄνδρα, ὅς γε περὶ ὧν μὴ ἐπίσταται δημοσίᾳ "καταμαρτυρεῖ, ὡς ἀθέων καὶ ἀσεβῶν Χριστιανῶν ὄντων, "πρὸς χάριν καὶ ἡδονὴν τῶν πολλῶν πεπλανημένως τοῦτο "πράττων. 4. Εἴτε γὰρ μὴ ἐντυχὼν τοῖς τοῦ Χριστοῦ "διδάγμασι κατατρέχει ἡμῶν, παμπόνηρός ἐστι καὶ ἰδιωτῶν "πολὺ χείρων, οἳ φυλάττονται πολλάκις περὶ ὧν οὐκ ἐπί- "στανται διαλέγεσθαι καὶ ψευδομαρτυρεῖν, καὶ εἰ ἐντυχὼν "μὴ συνῆκε τὸ ἐν αὐτοῖς μεγαλεῖον, ἢ συνεὶς πρὸς τὸ μὴ "ὑποπτευθῆναι τοιοῦτος ταῦτα ποιεῖ, πολὺ μᾶλλον ἀγεννὴς "καὶ παμπόνηρος, ἰδιωτικῆς καὶ ἀλόγου δόξης καὶ φόβου "ἐλάττων ὤν. 5. Καὶ γὰρ προθέντα με καὶ ἐρωτήσαντα "αὐτὸν ἐρωτήσεις τινὰς τοιαύτας μαθεῖν καὶ ἐλέγξαι, ὅτι "ἀληθῶς μηδὲν ἐπίσταται, εἰδέναι ὑμᾶς βούλομαι. Καὶ "ὅτι ἀληθῆ λέγω, εἰ μὴ ἀνηνέχθησαν ὑμῖν αἱ κοινωνίαι "τῶν λόγων, ἕτοιμος καὶ ἐφ' ὑμῶν κοινωνεῖν τῶν ἐρωτή-

"σεων πάλιν· βασιλικὸν δ' ἂν καὶ τοῦτο ἔργον εἴη. 6. Εἰ "δὲ καὶ ἐγνώσθησαν ὑμῖν αἱ ἐρωτήσεις μου καὶ αἱ ἐκείνου "ἀποκρίσεις, φανερὸν ὑμῖν ἐστιν ὅτι οὐδὲν τῶν ἡμετέρων "ἐπίσταται· ἢ εἰ ἐπίσταται, διὰ τοὺς ἀκούοντας δὲ οὐ "τολμᾷ λέγειν, ὡς πρότερον ἔφην, οὐ φιλόσοφος, ἀλλὰ "φιλόδοξος ἀνὴρ δείκνυται, ὅς γε μηδὲ τὸ Σωκρατικὸν "ἀξιέραστον ὂν τιμᾷ." Ταῦτα μὲν οὖν ὁ Ἰουστῖνος. 7. Ὅτι δὲ κατὰ τὴν αὐτοῦ πρόρρησιν πρὸς τοῦ Κρίσκεντος συσκευασθεὶς ἐτελειώθη, Τατιανὸς ἀνὴρ τὸν πρῶτον αὐτοῦ βίον σοφιστεύσας ἐν τοῖς Ἑλλήνων μαθήμασι, καὶ δόξαν οὐ σμικρὰν ἐν αὐτοῖς ἀπενηνεγμένος, πλεῖστά τε συγγράμμασιν αὐτοῦ καταλιπὼν μνημεῖα, ἐν τῷ πρὸς Ἕλληνας ἱστορεῖ λέγων ὧδέ πως "καὶ ὁ θαυμασιώτατος Ἰουστῖνος "ὀρθῶς ἐξεφώνησεν ἐοικέναι τοὺς προειρημένους λῃσταῖς." 8. Εἶτ' ἐπειπών τινα περὶ τῶν φιλοσόφων ἐπιλέγει ταύτα "Κρίσκης γοῦν, ὁ ἐννεοττεύσας τῇ μεγάλῃ πόλει, παιδερα"στίᾳ μὲν πάντας ὑπερήνεγκε, φιλαργυρίᾳ δὲ πάνυ προ"σεχὴς ἦν. 9. Θανάτου δὲ ὁ καταφρονεῖν συμβουλεύων "οὕτως αὐτὸς ἐδεδίει τὸν θάνατον, ὡς καὶ Ἰουστῖνον "καθάπερ μεγάλῳ κακῷ τῷ θανάτῳ περιβαλεῖν πραγμα"τεύσασθαι, διότι κηρύττων τὴν ἀλήθειαν λίχνους τοὺς "φιλοσόφους καὶ ἀπατεῶνας ἐξήλεγχεν." Καὶ τὸ μὲν κατὰ Ἰουστῖνον μαρτύριον τοιαύτην εἴληχε τὴν αἰτίαν.

XVII. [Nic. H. E. III, 33.] 1. Ὁ δ' αὐτὸς ἀνὴρ πρὸ τοῦ κατ' αὐτὸν ἀγῶνος ἑτέρων πρὸ αὐτοῦ μαρτυρησάντων ἐν τῇ προτέρᾳ αὐτοῦ μνημονεύει ἀπολογίᾳ, χρησίμως τῇ ὑποθέσει καὶ ταῦτα ἱστορῶν. 2. Γράφει δὲ ὧδε "γυνή τις "συνεβίου ἀνδρὶ ἀκολασταίνοντι, ἀκολασταίνουσα καὶ αὐτὴ "πρότερον. Ἐπειδὴ δὲ τὰ τοῦ Χριστοῦ διδάγματα ἔγνω,

"ἐσωφρονίσθη, καὶ τὸν ἄνδρα ὁμοίως σωφρονεῖν πείθειν
"ἐπειρᾶτο, τὰ διδάγματα ἀναφέρουσα, τήν τε μέλλουσαν
"τοῖς οὐ σωφρόνως καὶ μετὰ λόγου ὀρθοῦ βιοῦσιν ἔσεσθαι
"ἐν αἰωνίῳ πυρὶ κόλασιν ἀπαγγέλλουσα. 3. Ὁ δὲ ταῖς
"αὐταῖς ἀσελγείαις ἐπιμένων ἀλλοτρίαν διὰ τῶν πράξεων
"ἐποιεῖτο τὴν γαμετήν. Ἀσεβὲς γὰρ ἡγουμένη τὸ λοιπὸν
"ἡ γυνὴ συγκατακλίνεσθαι ἀνδρὶ παρὰ τὸν τῆς φύσεως
"νόμον καὶ παρὰ τὸ δίκαιον πόρους ἡδονῆς ἐκ παντὸς πει-
"ρωμένῳ ποιεῖσθαι, τῆς συζυγίας χωρισθῆναι ἐβουλήθη.
"4. Καὶ ἐπεὶ ἐξεδυσωπεῖτο ὑπὸ τῶν αὐτῆς, ἔτι προσμένειν
"συμβουλευόντων, ὡς εἰς ἐλπίδα μεταβολῆς ἥξοντός ποτε
"τοῦ ἀνδρὸς, βιαζομένη ἑαυτὴν ἐπέμενεν. 5. Ἐπειδὴ δὲ
"ὁ ταύτης ἀνὴρ εἰς τὴν Ἀλεξάνδρειαν πορευθεὶς χαλεπώ-
"τερα πράττειν ἀπηγγέλθη, ὅπως μὴ κοινωνὸς τῶν ἀδικη-
"μάτων καὶ ἀσεβημάτων γένηται, μένουσα ἐν τῇ συζυγίᾳ,
"καὶ ὁμοδίαιτος καὶ ὁμόκοιτος γινομένη, τὸ λεγόμενον
"παρ' ἡμῖν ῥεπούδιον δοῦσα ἐχωρίσθη. 6. Ὁ δὲ καλὸς
"κἀγαθὸς ταύτης ἀνὴρ, δέον αὐτὸν χαίρειν, ὅτι ἃ πάλαι
"μετὰ τῶν ὑπηρετῶν καὶ τῶν μισθοφόρων εὐχερῶς ἔπραττε,
"μέθαις χαίρουσα καὶ κακίᾳ πάσῃ, τούτων μὲν τῶν πρά-
"ξεων πέπαυτο, καὶ αὐτὸν τὰ αὐτὰ παύσασθαι πράττοντα
"ἐβούλετο, μὴ βουλομένου ἀπαλλαγείσης κατηγορίαν πε-
"ποίηται, λέγων αὐτὴν Χριστιανὴν εἶναι. 7. Καὶ ἡ μὲν
"βιβλίδιόν σοι τῷ αὐτοκράτορι ἀναδέδωκε, πρότερον συγ-
"χωρηθῆναι αὐτῇ διοικήσασθαι τὰ ἑαυτῆς ἀξιοῦσα, ἔπειτα
"ἀπολογήσασθαι περὶ τοῦ κατηγορήματος μετὰ τὴν τῶν
"πραγμάτων αὐτῆς διοίκησιν. Καὶ συνεχώρησας τοῦτο.
"8. Ὁ δὲ ταύτης ποτὲ ἀνὴρ, πρὸς ἐκείνην μὲν μὴ δυνάμε-
"νος τὰ νῦν ἔτι λέγειν, πρὸς Πτολεμαῖον τινα, ὃν Οὐρβί-

"κιος ἐκολάσατο, διδάσκαλον ἐκείνης τῶν Χριστιανῶν μα-
"θημάτων γενόμενον, ἐτράπετο διὰ τοῦδε τοῦ τρόπου.
"9. Ἑκατόνταρχον εἰς δεσμὰ ἐμβαλόντα τὸν Πτολεμαῖον,
"φίλον αὐτῷ ὑπάρχοντα, ἔπεισε λαβέσθαι τοῦ Πτολεμαίου
"καὶ ἀνερωτῆσαι εἰ, αὐτὸ τοῦτο μόνον, Χριστιανός ἐστι.
"Καὶ τὸν Πτολεμαῖον φιλαλήθη, ἀλλ' οὐκ ἀπατηλὸν οὐδὲ
"ψευδολόγον τὴν γνώμην ὄντα, ὁμολογήσαντα ἑαυτὸν
"εἶναι Χριστιανὸν, ἐν δεσμοῖς γενέσθαι ὁ ἑκατόνταρχος
"πεποίηκε, καὶ ἐπὶ πολὺν χρόνον ἐν τῷ δεσμωτηρίῳ ἐκο-
"λάσατο. 10. Τελευταῖον δὲ ὅτε ἐπὶ Οὐρβίκιον ἤχθη ὁ
"ἄνθρωπος, ὁμοίως αὐτὸ τοῦτο μόνον ἐξητάσθη, εἰ εἴη
"Χριστιανός. Καὶ πάλιν τὰ καλὰ ἑαυτῷ συνεπιστάμενος
"διὰ τὴν ἀπὸ τοῦ Χριστοῦ διδαχὴν, τὸ διδασκαλεῖον τῆς
"θείας ἀρετῆς ὡμολόγησεν. 11. Ὁ γὰρ ἀρνούμενος ὁτιοῦν
"ἢ κατεγνωκὼς τοῦ πράγματος ἔξαρνος γίνεται, ἢ ἑαυτὸν
"ἀνάξιον ἐπιστάμενος καὶ ἀλλότριον τοῦ πράγματος τὴν
"ὁμολογίαν φεύγει. Ὧν οὐδὲν πρόσεστι τῷ ἀληθινῷ
"Χριστιανῷ. 12. Καὶ τοῦ Οὐρβικίου κελεύσαντος αὐτὸν
"ἀπαχθῆναι, Λούκιός τις, καὶ αὐτὸς ὢν Χριστιανὸς, ὁρῶν
"τὴν ἀλόγως οὕτω γενομένην κρίσιν, πρὸς τὸν Οὐρβίκιον
"ἔφη 'τίς ἡ αἰτία τοῦ μήτε μοιχὸν, μήτε πόρνον, μήτε
"ἀνδροφόνον, μήτε λωποδύτην, μήτε ἅρπαγα, μήτε ἁπλῶς
"ἀδίκημά τι πράξαντα ἐλεγχόμενον, ὀνόματος δὲ Χριστια-
"νοῦ προσωνυμίαν ὁμολογοῦντα τὸν ἄνθρωπον τοῦτον
"ἐκολάσω; οὐ πρέποντα Εὐσεβεῖ αὐτοκράτορι οὐδὲ φιλο-
"σόφῳ Καίσαρος παιδὶ, οὐδὲ ἱερᾷ συγκλήτῳ κρίνεις, ὦ
"Οὐρβίκιε.' 13. Καὶ ὃς οὐδὲν ἄλλο ἀποκρινάμενος καὶ
"πρὸς τὸν Λούκιον ἔφη 'δοκεῖς μοι καὶ σὺ εἶναι τοιοῦτος.'
"Καὶ τοῦ Λουκίου φήσαντος 'μάλιστα' πάλιν καὶ αὐτὸν

"ἀπαχθῆναι ἐκέλευσεν. Ὁ δὲ χάριν εἰδέναι ὡμολόγει· "πονηρῶν γὰρ δεσποτῶν τῶν τοιούτων ἀπηλλάχθαι "ἐπεῖπε, καὶ παρὰ ἀγαθὸν πατέρα καὶ βασιλέα τὸν θεὸν "πορεύεσθαι. Καὶ ἄλλος δὲ τρίτος ἐπελθὼν κολασθῆναι "προσετιμήθη." Τούτοις ὁ Ἰουστῖνος εἰκότως καὶ ἀκολούθως ἃς προεμνημονεύσαμεν αὐτοῦ φωνὰς ἐπάγει λέγων "κἀγὼ οὖν προσδοκῶ ὑπό τινος τῶν ὠνομασμένων ἐπιβουλευθῆναι" καὶ τὰ λοιπά.

XVIII. [Nic. H. E. IV, 6.] 1. Πλεῖστα δὲ οὗτος καταλέλοιπεν ἡμῖν πεπαιδευμένης διανοίας καὶ περὶ τὰ θεῖα ἐσπουδακυίας ὑπομνήματα, πάσης ὠφελείας ἔμπλεα, ἐφ' ἃ τοὺς φιλομαθεῖς ἀναπέμψομεν, τὰ εἰς ἡμετέραν γνῶσιν ἐλθόντα χρησίμως παρασημηνάμενοι. 2. Ὁ μέν τίς ἐστιν αὐτῷ λόγος πρὸς Ἀντωνῖνον τὸν Εὐσεβῆ προσαγορευθέντα καὶ τοὺς τούτου παῖδας τήν τε Ῥωμαίων σύγκλητον προσφωνητικὸς ὑπὲρ τῶν καθ' ἡμᾶς δογμάτων, ὁ δὲ δευτέραν περιέχων ὑπὲρ τῆς ἡμετέρας πίστεως ἀπολογίαν, ἣν πεποίηται πρὸς τὸν τοῦ δεδηλωμένου αὐτοκράτορος διάδοχόν τε καὶ ὁμώνυμον Ἀντωνῖνον Οὐῆρον, οὗ τὰ κατὰ τοὺς χρόνους ἐπὶ τοῦ παρόντος διέξιμεν. 3. Καὶ ἄλλος ὁ πρὸς Ἕλληνας, ἐν ᾧ μακρὸν περὶ πλείστων παρ' ἡμῖν τε καὶ τοῖς Ἑλλήνων φιλοσόφοις ζητουμένων κατατείνας λόγον περὶ τῆς τῶν δαιμόνων διαλαμβάνει φύσεως· ἃ οὐδὲν ἂν ἐπείγοι τὰ νῦν παρατίθεσθαι. 4. Καὶ αὖθις ἕτερον πρὸς Ἕλληνας εἰς ἡμᾶς ἐλήλυθεν αὐτοῦ σύγγραμμα, ὃ καὶ ἐπέγραψεν ἔλεγχον. Καὶ παρὰ τούτους ἄλλο περὶ θεοῦ μοναρχίας, ἣν οὐ μόνον ἐκ τῶν παρ' ἡμῖν γραφῶν, ἀλλὰ καὶ ἐκ τῶν Ἑλληνικῶν συνίστησι βιβλίων. 5. Ἐπὶ τούτοις ἐπιγεγραμμένον ψάλτης, καὶ ἄλλο σχολι-

κὸν περὶ ψυχῆς, ἐν ᾧ διαφόρους πεύσεις προτείνας περὶ τοῦ κατὰ τὴν ὑπόθεσιν προβλήματος, τῶν παρ' Ἕλλησι φιλοσόφων παρατίθεται τὰς δόξας, αἷς καὶ ἀντιλέξειν ὑπισχνεῖται, τήν τε αὐτὸς αὐτοῦ δόξαν ἐν ἑτέρῳ παραθήσεσθαι συγγράμματι. 6. Καὶ διάλογον δὲ πρὸς Ἰουδαίους συνέταξεν, ὃν ἐπὶ τῆς Ἐφεσίων πόλεως πρὸς Τρύφωνα τῶν τότε Ἑβραίων ἐπισημότατον πεποίηται, ἐν ᾧ τίνα τρόπον ἡ θεία χάρις αὐτὸν ἐπὶ τὸν τῆς πίστεως παρώρμησε λόγον δηλοῖ, ὁποίαν τε πρότερον περὶ τὰ φιλόσοφα μαθήματα σπουδὴν εἰσενήνεκται καὶ ὅσην ἐποιήσατο τῆς ἀληθείας ἐκθυμοτάτην ζήτησιν. 7. Ἱστορεῖ δ' ἐν ταὐτῷ περὶ Ἰουδαίων, ὡς κατὰ τῆς τοῦ Χριστοῦ διδασκαλίας ἐπιβουλὴν συσκευασαμένων, αὐτὰ ταῦτα πρὸς τὸν Τρύφωνα ἀποτεινόμενος· "οὐ μόνον δὲ οὐ μετενοήσατε ἐφ' οἷς ἐπράξατε "κακῶς, ἀλλὰ ἄνδρας ἐκλεκτοὺς ἐκλεξάμενοι τότε ἀπὸ "Ἱερουσαλὴμ ἐξεπέμψατε εἰς ἅπασαν τὴν γῆν λέγοντες "αἵρεσιν ἄθεον Χριστιανῶν πεφάνθαι, καταλέγοντές τε "ταῦτα, ἅπερ καθ' ἡμῶν οἱ ἀγνοοῦντες ἡμᾶς πάντες λέγουσιν, ὥστε οὐ μόνον ἑαυτοῖς ἀδικίας αἴτιοι ὑπάρχετε, ἀλλὰ "καὶ τοῖς ἄλλοις ἅπασιν ἁπλῶς ἀνθρώποις." 8. Γράφει δὲ καὶ ὡς ὅτι μέχρι καὶ αὐτοῦ χαρίσματα προφητικὰ διέλαμπεν ἐπὶ τῆς ἐκκλησίας. Μέμνηται δὲ καὶ τῆς Ἰωάννου ἀποκαλύψεως, σαφῶς τοῦ ἀποστόλου αὐτὴν εἶναι λέγων. Καὶ ῥητῶν δέ τινων προφητικῶν μνημονεύει, διελέγχων τὸν Τρύφωνα, ὡσὰν περικοψάντων αὐτὰ Ἰουδαίων ἀπὸ τῆς γραφῆς. Πλεῖστα δὲ καὶ ἕτερα παρὰ πολλοῖς φέρεται ἀδελφοῖς τῶν αὐτοῦ πόνων. 9. Οὑτωσὶ δὲ σπουδῆς εἶναι ἄξιοι καὶ τοῖς παλαιοῖς ἐδόκουν οἱ τἀνδρὸς λόγοι, ὡς τὸν Εἰρηναῖον ἀπομνημονεύειν αὐτοῦ φωνὰς, τοῦτο μὲν ἐν τῷ

τετάρτῳ πρὸς τὰς αἱρέσεις αὐτὰ δὴ ταῦτα ἐπιλέγοντα "καὶ "καλῶς ὁ Ἰουστῖνος ἐν τῷ πρὸς Μαρκίωνα συντάγματί "φησιν, ὅτι αὐτῷ τῷ κυρίῳ οὐκ ἂν ἐπείσθην ἄλλον θεὸν "καταγγέλλοντι παρὰ τὸν δημιουργόν," τοῦτο δὲ ἐν τῷ πέμπτῳ τῆς αὐτῆς ὑποθέσεως διὰ τούτων "καὶ καλῶς ὁ "Ἰουστῖνος ἔφη, ὅτι πρὸ μὲν τῆς τοῦ κυρίου παρουσίας "οὐδέποτε ἐτόλμησεν ὁ σατανᾶς βλασφημῆσαι τὸν θεὸν, "ἅτε μηδέπω εἰδὼς αὐτοῦ τὴν κατάκρισιν." 10. Καὶ ταῦτα δὲ ἀναγκαίως εἰρήσθω, εἰς προτροπὴν τοῦ μετὰ σπουδῆς τοὺς φιλομαθεῖς καὶ τοὺς τούτου περιέπειν λόγους. Καὶ τὰ μὲν κατὰ τόνδε τοιαῦτα ἦν.

ΕΥΣΕΒΙΟΥ

ΤΟΥ ΠΑΜΦΙΛΟΥ

ΕΚΚΛΗΣΙΑΣΤΙΚΗΣ ΙΣΤΟΡΙΑΣ

ΛΟΓΟΣ Ε.

[Προοίμιον.] 1. Ὁ μὲν οὖν τῆς Ῥωμαίων ἐκκλησίας ἐπίσκοπος Σωτὴρ ἐπὶ ὄγδοον ἔτος ἡγησάμενος τελευτᾷ τὸν βίον. Τοῦτον δωδέκατος ἀπὸ τῶν ἀποστόλων Ἐλεύθερος διαδέχεται· ἔτος δ' ἦν ἑπτακαιδέκατον αὐτοκράτορος Ἀντωνίνου Οὐήρου, ἐν ᾧ κατά τινα μέρη τῆς γῆς σφοδρότερον ἀναρριπισθέντος τοῦ καθ' ἡμῶν διωγμοῦ ἐξ ἐπιθέσεως τῶν κατὰ πόλεις δήμων μυριάδας μαρτύρων ἀνὰ τὴν οἰκουμένην διαπρέψαι, στοχασμῷ λαβεῖν ἔνεστιν ἀπὸ τῶν καθ' ἓν ἔθνος συμβεβηκότων, ἃ καὶ γραφῇ τοῖς μετέπειτα παραδοθῆναι, ἀλήστου μνήμης ὡς ἀληθῶς ἐπάξια ὄντα, συμβέβηκε. 2. Τῆς μὲν οὖν περὶ τούτων ἐντελεστάτης ὑφηγήσεως τὸ πᾶν σύγγραμμα τῇ τῶν μαρτύρων ἡμῖν κατατέτακται συναγωγῇ, οὐχ ἱστορικὴν αὐτὸ μόνον, ἀλλὰ καὶ διδασκαλικὴν περιέχον διήγησιν. Ὁπόσα γέ τοι τῆς παρούσης ἔχοιτο πραγματείας, ταῦτ' ἐπὶ τοῦ παρόντος ἀναλεξάμενος παραθήσομαι. 3. Ἄλλοι μὲν οὖν ἱστορικὰς ποιούμενοι διηγήσεις πάντως ἂν παρέδωκαν τῇ γραφῇ πολέμων νίκας, καὶ τρόπαια κατ' ἐχθρῶν, στρατηγῶν τε ἀριστείας, καὶ ὁπλιτῶν ἀνδραγαθίας, αἵματι καὶ μυρίοις

φύνοις παίδων καὶ πατρίδος καὶ τῆς ἄλλης ἕνεκεν περιουσίας μιανθέντων. 4. Ὁ δέ γε περὶ τοῦ καθ' ἡμᾶς πολιτεύματος διηγηματικὸς ἡμῖν λόγος τοὺς ὑπὲρ αὐτῆς τῆς κατὰ ψυχὴν εἰρήνης εἰρηνικωτάτους πολέμους, καὶ τοὺς ἐν τούτοις ὑπὲρ ἀληθείας μᾶλλον ἢ πατρίδος, καὶ μᾶλλον ὑπὲρ εὐσεβείας ἢ τῶν φιλτάτων ἀνδρισαμένους αἰωνίαις ἀναγράψεται στήλαις, τῶν εὐσεβείας ἀθλητῶν τὰς ἐνστάσεις, καὶ τὰς πολυτλήτους ἀνδρείας, τρόπαιά τε τὰ κατὰ δαιμόνων, καὶ νίκας τὰς κατὰ τῶν ἀοράτων ἀντιπάλων, καὶ τοὺς ἐπὶ πᾶσι τούτοις στεφάνους εἰς αἰώνιον μνήμην ἀνακηρύττων.

I. [Nic. H. E. IV, 16, 17.] 1. Γαλλία μὲν οὖν ἡ χώρα ἦν, καθ' ἣν τὸ τῶν δηλουμένων συνεκροτεῖτο στάδιον, ἧς μητροπόλεις ἐπίσημοι καὶ παρὰ τὰς ἄλλας τῶν αὐτόθι διαφέρουσαι βεβόηνται Λούγδουνος καὶ Βίεννα, δι' ὧν ἀμφοτέρων τὴν ἅπασαν χώραν πολλῷ τῷ ῥεύματι περιρρέων ὁ Ῥοδανὸς ποταμὸς διέξεισι. 2. Τὴν οὖν περὶ τῶν μαρτύρων γραφὴν αἱ τῇδε διαφανέσταται ἐκκλησίαι ταῖς κατὰ τὴν Ἀσίαν καὶ Φρυγίαν διαπέμπονται, τὰ παρ' αὐταῖς πραχθέντα τοῦτον ἀνιστοροῦσαι τὸν τρόπον. 3. Παραθήσομαι δὲ τὰς αὐτῶν φωνάς "οἱ ἐν Βιέννῃ καὶ "Λουγδούνῳ τῆς Γαλλίας παροικοῦντες δοῦλοι Χριστοῦ "τοῖς κατὰ τὴν Ἀσίαν καὶ Φρυγίαν τὴν αὐτὴν τῆς ἀπολυ-"τρώσεως ἡμῖν πίστιν καὶ ἐλπίδα ἔχουσιν ἀδελφοῖς, εἰρήνη "καὶ χάρις καὶ δόξα ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ "τοῦ κυρίου ἡμῶν." 4. Εἶτα τούτοις ἑξῆς ἕτερα προοιμιασάμενοι τὴν τοῦ λόγου καταρχὴν ποιοῦνται ἐν τούτοις "τὸ μὲν οὖν μέγεθος τῆς ἐνθάδε θλίψεως καὶ τὴν τοσαύτην "τῶν ἐθνῶν εἰς τοὺς ἁγίους ὀργήν, καὶ ὅσα ὑπέμειναν οἱ

"μακάριοι μάρτυρες, ἐπ' ἀκριβὲς οὔθ' ἡμεῖς εἰπεῖν ἱκανοὶ
"οὔτε μὴν γραφῇ περιληφθῆναι δυνατόν. 5. Παντὶ γὰρ
"σθένει ἐνέσκηψεν ὁ ἀντικείμενος, προοιμιαζόμενος ἤδη
"τὴν ἀδεῶς μέλλουσαν ἔσεσθαι παρουσίαν αὐτοῦ, καὶ διὰ
"πάντων διῆλθεν, ἐθίζων τοὺς ἑαυτοῦ καὶ προγυμνάζων
"κατὰ τῶν δούλων τοῦ θεοῦ, ὥστε μὴ μόνον οἰκιῶν καὶ
"βαλανείων καὶ ἀγορᾶς εἴργεσθαι, ἀλλὰ καὶ τὸ καθόλου
"φαίνεσθαι ἡμῶν τινὰ αὐτοῖς ἀπειρῆσθαι ἐν ὁποίῳ δήποτε
"τόπῳ. 6. Ἀντεστρατήγει δὲ ἡ χάρις τοῦ θεοῦ, καὶ τοὺς
"μὲν ἀσθενεῖς ἐρρύετο, ἀντιπαρέτασσε δὲ στύλους ἑδραίους,
"δυναμένους διὰ τῆς ὑπομονῆς πᾶσαν τὴν ὁρμὴν τοῦ πο-
"νηροῦ εἰς ἑαυτοὺς ἑλκύσαι, οἳ καὶ ὁμόσε ἐχώρουν αὐτῷ,
"πᾶν εἶδος ὀνειδισμοῦ καὶ κολάσεως ἀνεχόμενοι, οἳ καὶ τὰ
"πολλὰ ὀλίγα ἡγούμενοι ἔσπευδον πρὸς Χριστὸν, ὄντως
"ἐπιδεικνύμενοι ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ
"πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.
"7. Καὶ πρῶτον μὲν τὰ ἀπὸ τοῦ ὄχλου πανδημεὶ σωρηδὸν
"ἐπιφερόμενα γενναίως ὑπέμενον, ἐπιβοήσεις καὶ πληγὰς
"καὶ συρμοὺς καὶ διαρπαγὰς καὶ λίθων βολὰς καὶ συγκλεί-
"σεις καὶ πάνθ' ὅσα ἠγριωμένῳ πλήθει ὡς πρὸς ἐχθροὺς
"καὶ πολεμίους φιλεῖ γίνεσθαι. 8. Καὶ δὴ ἀναχθέντες
"εἰς τὴν ἀγορὰν ὑπό τε τοῦ χιλιάρχου καὶ τῶν προεστη-
"κότων τῆς πόλεως ἐξουσιῶν, ἐπὶ παντὸς τοῦ πλήθους
"ἀνακριθέντες καὶ ὁμολογήσαντες, συνεκλείσθησαν εἰς τὴν
"εἱρκτὴν ἕως τοῦ ἡγεμόνος τῆς παρουσίας. 9. Μετέπειτα
"δὲ ἐπὶ τὸν ἡγεμόνα ἀχθέντων αὐτῶν, κἀκείνου πάσῃ τῇ
"πρὸς ἡμᾶς ὠμότητι χρωμένου, Οὐέττιος Ἐπάγαθος, εἷς
"ἐκ τῶν ἀδελφῶν, πλήρωμα ἀγάπης τῆς πρὸς τὸν θεὸν
"καὶ πρὸς τὸν πλησίον κεχωρηκὼς—οὗ καὶ ἐπὶ τοσοῦτον

"ἠκρίβωτο ἡ πολιτεία, ὡς καίπερ ὄντα νέον συνεξισοῦ-
"σθαι τῇ τοῦ πρεσβυτέρου Ζαχαρίου μαρτυρίᾳ· πεπόρευτο
"γοῦν ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ κυρίου
"ἄμεμπτος, πάσῃ τῇ πρὸς τὸν πλησίον λειτουργίᾳ ἄοκνος,
"ζῆλον θεοῦ πολὺν ἔχων, καὶ ζέων τῷ πνεύματι—τοιοῦτος
"δή τις ὢν τὴν οὕτως καθ' ἡμῶν ἀλόγως γινομένην κρίσιν
"οὐκ ἐβάστασεν, ἀλλ' ὑπερηγανάκτησε, καὶ ἠξίου καὶ αὐτὸς
"ἀκουσθῆναι ἀπολογούμενος ὑπὲρ τῶν ἀδελφῶν, ὅτι μηδὲν
"ἄθεον μηδὲ ἀσεβές ἐστιν ἐν ἡμῖν. 10. Τῶν δὲ περὶ τὸ
"βῆμα καταβοησάντων αὐτοῦ (καὶ γὰρ ἦν ἐπίσημος), καὶ
"τοῦ ἡγεμόνος μὴ ἀνασχομένου τῆς οὕτως ὑπ' αὐτοῦ δι-
"καίας προταθείσης ἀξιώσεως, ἀλλὰ μόνου τοῦτο πυθο-
"μένου, εἰ καὶ αὐτὸς εἴη Χριστιανὸς, τοῦ δὲ λαμπροτάτῃ
"φωνῇ ὁμολογήσαντος, ἀνελήφθη καὶ αὐτὸς εἰς τὸν κλῆ-
"ρον τῶν μαρτύρων, παράκλητος Χριστιανῶν χρηματίσας,
"ἔχων δὲ τὸν παράκλητον ἐν ἑαυτῷ, τὸ πνεῦμα πλέον τοῦ
"Ζαχαρίου, ὃ διὰ τοῦ πληρώματος τῆς ἀγάπης ἐνεδείξατο,
"εὐδοκήσας ὑπὲρ τῆς τῶν ἀδελφῶν ἀπολογίας καὶ τὴν
"ἑαυτοῦ θεῖναι ψυχήν. Ἦν γὰρ καὶ ἔστι γνήσιος Χρι-
"στοῦ μαθητὴς, ἀκολουθῶν τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ.
"11. Ἐντεῦθεν δὴ διεκρίνοντο οἱ λοιποὶ, καὶ φανεροὶ καὶ
"ἕτοιμοι ἐγίνοντο πρωτομάρτυρες, οἷς καὶ μετὰ πάσης προ-
"θυμίας ἀνεπλήρουν τὴν ὁμολογίαν τῆς μαρτυρίας, ἐφαί-
"νοντο δὲ καὶ οἱ ἀνέτοιμοι καὶ ἀγύμναστοι καὶ ἔτι ἀσθε-
"νεῖς, ἀγῶνος μεγάλου τόνον ἐνεγκεῖν μὴ δυνάμενοι, ὧν
"καὶ ἐξέτρωσαν ὡς δέκα τὸν ἀριθμὸν, οἷς καὶ μεγάλην
"λύπην καὶ πένθος ἀμέτρητον ἐνεποίησαν ἡμῖν, καὶ τὴν
"προθυμίαν τῶν λοιπῶν τῶν μὴ συνειλημμένων ἐνέκοψαν,
"οἳ καίπερ πάντα τὰ δεινὰ πάσχοντες ὅμως συμπαρῆσαν

"τοῖς μάρτυσι καὶ οὐκ ἀπελείποντο αὐτῶν. 12. Τότε δὴ
"οἱ πάντες μεγάλως ἐπτοήθημεν, διὰ τὸ ἄδηλον τῆς ὁμο-
"λογίας, οὐ τὰς ἐπιφερομένας κολάσεις φοβούμενοι, ἀλλὰ
"τὸ τέλος ἀφορῶντες, καὶ τὸ ἀποπεσεῖν τινὰ δεδιότες.
"13. Συνελαμβάνοντο μέντοι καθ' ἑκάστην ἡμέραν οἱ
"ἄξιοι, τὸν ἐκείνων ἀναπληροῦντες ἀριθμὸν, ὥστε συλλε-
"γῆναι ἐκ τῶν δύο ἐκκλησιῶν πάντας τοὺς σπουδαίους,
"καὶ δι' ὧν μάλιστα συνειστήκει τὰ ἐνθάδε. 14. Συνε-
"λαμβάνοντο δὲ καὶ ἐθνικοί τινες οἰκέται τῶν ἡμετέρων,
"ἐπεὶ δημοσίᾳ ἐκέλευσεν ὁ ἡγεμὼν ἀναζητεῖσθαι πάντας
"ἡμᾶς· οἳ καὶ κατ' ἐνέδραν τοῦ σατανᾶ, φοβηθέντες τὰς
"βασάνους ἃς τοὺς ἁγίους ἔβλεπον πάσχοντας, τῶν
"στρατιωτῶν ἐπὶ τοῦτο παρορμώντων αὐτοὺς κατεψεύ-
"σαντο ἡμῶν Θυέστεια δεῖπνα καὶ Οἰδιποδείους μίξεις καὶ
"ὅσα μήτε λαλεῖν μήτε νοεῖν θέμις ἡμῖν, ἀλλὰ μηδὲ
"πιστεύειν, εἴ τι τοιοῦτο πώποτε παρὰ ἀνθρώποις ἐγένετο.
"15. Τούτων δὲ φημισθέντων πάντες ἀπεθηριώθησαν εἰς
"ἡμᾶς, ὥστε καὶ εἴ τινες τὸ πρότερον δι' οἰκειότητα ἐμε-
"τρίαζον, τότε μεγάλως ἐχαλέπαινον καὶ διεπρίοντο καθ'
"ἡμῶν. Ἐπληροῦτο δὲ τὸ ὑπὸ τοῦ κυρίου ἡμῶν εἰρημέ-
"νον, ὅτι ἐλεύσεται καιρὸς, ἐν ᾧ πᾶς ὁ ἀποκτείνας ὑμᾶς
"δόξει λατρείαν προσφέρειν τῷ θεῷ. 16. Ἐνταῦθα λοι-
"πὸν ὑπεράνω πάσης ἐξηγήσεως ὑπέμενον κολάσεις οἱ
"ἅγιοι μάρτυρες, φιλοτιμουμένου τοῦ σατανᾶ καὶ δι' ἐκεί-
"νων ῥηθῆναί τι τῶν βλασφήμων. 17. Ὑπερβεβλημένως
"δὲ ἐνέσκηψεν ἡ ὀργὴ πᾶσα καὶ ὄχλου καὶ ἡγεμόνος καὶ
"στρατιωτῶν εἰς Σάγκτον τὸν διάκονον ἀπὸ Βιέννης, καὶ
"εἰς Μάτουρον, νεοφώτιστον μὲν ἀλλὰ γενναῖον ἀγω-
"νιστὴν, καὶ εἰς Ἄτταλον Περγαμηνὸν τῷ γένει, στῦλον

"καὶ ἑδραίωμα τῶν ἐνταῦθα ἀεὶ γεγονότα καὶ εἰς Βλανδῖ-
"ναν, δι' ἧς ἐπέδειξεν ὁ Χριστὸς ὅτι τὰ παρὰ ἀνθρώποις
"εὐτελῆ καὶ ἀειδῆ καὶ εὐκαταφρόνητα φαινόμενα μεγάλης
"καταξιοῦται παρὰ θεῷ δόξης, διὰ τὴν πρὸς αὐτὸν ἀγάπην,
"τὴν ἐν δυνάμει δεικνυμένην, καὶ μὴ ἐν εἴδει καυχωμένην.
"18. Ἡμῶν γὰρ πάντων δεδιότων, καὶ τῆς σαρκίνης δε-
"σποίνης αὐτῆς, ἥτις ἦν καὶ αὐτὴ τῶν μαρτύρων μία
"ἀγωνίστρια, ἀγωνιώσης μὴ οὐδὲ τὴν ὁμολογίαν δυνή-
"σεται παρρησιάσασθαι διὰ τὸ ἀσθενὲς τοῦ σώματος, ἡ
"Βλανδῖνα τοσαύτης ἐπληρώθη δυνάμεως ὥστε ἐκλυθῆναι
"καὶ παρεθῆναι τοὺς κατὰ διαδοχὰς παντὶ τρόπῳ βασανί-
"ζοντας αὐτὴν ἀπὸ ἑωθινῆς ἕως ἑσπέρας, καὶ αὐτοὺς
"ὁμολογοῦντας ὅτι νενίκηνται, μηδὲν ἔχοντες μηκέτι ὃ
"ποιήσουσιν αὐτῇ, καὶ θαυμάζειν ἐπὶ τῷ παραμένειν
"ἔμπνουν αὐτὴν, παντὸς τοῦ σώματος διερρωγότος καὶ
"ἠνεῳγμένου, καὶ μαρτυρεῖν ὅτι ἓν εἶδος στρεβλώσεως
"ἱκανὸν ἦν πρὸς τὸ ἐξαγαγεῖν τὴν ψυχὴν, οὐχ ὅτι γε
"τοιαῦτα καὶ τοσαῦτα. 19. Ἀλλ' ἡ μακαρία ὡς γενναῖος
"ἀθλητὴς ἀνενέαζεν ἐν τῇ ὁμολογίᾳ, καὶ ἦν αὐτῆς ἀνά-
"ληψις καὶ ἀνάπαυσις καὶ ἀναλγησία τῶν συμβαινόντων
"τὸ λέγειν ὅτι Χριστιανή εἰμι καὶ παρ' ἡμῖν οὐδὲν φαῦλον
"γίνεται. 20. Ὁ δὲ Σάγκτος καὶ αὐτὸς ὑπερβεβλημένως
"καὶ ὑπὲρ πάντα ἄνθρωπον πάσας τὰς ἐξ ἀνθρώπων
"αἰκίας γενναίως ὑπομένων, τῶν ἀνόμων ἐλπιζόντων διὰ
"τὴν ἐπιμονὴν καὶ τὸ μέγεθος τῶν βασάνων ἀκούσεσθαί
"τι παρ' αὐτοῦ τῶν μὴ δεόντων, τοσαύτῃ ὑποστάσει ἀντι-
"παρετάξατο αὐτοῖς, ὥστε δηδὲ τὸ ἴδιον κατειπεῖν ὄνομα,
"μήτε ἔθνους, μήτε πόλεως ὅθεν ἦν, μήτε εἰ δοῦλος ἢ
"ἐλεύθερος εἴη, ἀλλὰ πρὸς πάντα τὰ ἐπερωτώμενα ἀπεκρί-

"νατο τῇ Ῥωμαϊκῇ φωνῇ Χριστιανός εἰμι.' Τοῦτο καὶ ἀντὶ
"ὀνόματος καὶ ἀντὶ πόλεως καὶ ἀντὶ γένους καὶ ἀντὶ παν-
"τὸς ἐπαλλήλως ὡμολόγει, ἄλλην δὲ φωνὴν οὐκ ἤκουσαν
"αὐτοῦ τὰ ἔθνη. 21. Ὅθεν δὴ καὶ φιλονεικία μεγάλη τοῦ
"τε ἡγεμόνος καὶ τῶν βασανιστῶν ἐγένετο πρὸς αὐτὸν,
"ὥστε ὁπότε μηκέτι μηδὲν εἶχον ὃ ποιήσουσιν αὐτῷ, τὸ τε-
"λευταῖον χαλκᾶς λεπίδας διαπύρους προσεκόλλων τοῖς
"τρυφερωτάτοις μέλεσι τοῦ σώματος αὐτοῦ. 22. Καὶ ταῦτα
"μὲν ἐκαίετο, αὐτὸς δὲ παρέμενεν ἀνεπίκαμπτος καὶ ἀνέν-
"δοτος, στερρὸς πρὸς τὴν ὁμολογίαν, ὑπὸ τῆς οὐρανίου
"πηγῆς τοῦ ὕδατος τῆς ζωῆς τοῦ ἐξιόντος ἐκ τῆς νηδύος
"τοῦ Χριστοῦ δροσιζόμενος καὶ ἐνδυναμούμενος. 23. Τὸ
"δὲ σωμάτιον μάρτυς ἦν τῶν συμβεβηκότων, ὅλον τραῦμα
"καὶ μώλωψ καὶ συνεσπασμένον καὶ ἀποβεβληκὸς τὴν ἀν-
"θρώπειον ἔξωθεν μορφὴν, ἐν ᾧ πάσχων Χριστὸς μεγάλας
"ἐπετέλει δόξας, καταργῶν τὸν ἀντικείμενον, καὶ εἰς τὴν
"τῶν λοιπῶν ὑποτύπωσιν ὑποδεικνύων ὅτι μηδὲν φοβερὸν
"ὅπου πατρὸς ἀγάπη, μηδὲ ἀλγεινὸν ὅπου Χριστοῦ δόξα.
"24. Τῶν γὰρ ἀνόμων μεθ' ἡμέρας πάλιν στρεβλούντων
"τὸν μάρτυρα, καὶ νομιζόντων ὅτι οἰδούντων καὶ φλεγμαι-
"νόντων τῶν σωμάτων εἰ τὰ αὐτὰ προσενέγκοιεν κολαστή-
"ρια, περιέσοιντο αὐτοῦ, ὁπότε οὐδὲ τὴν ἀπὸ τῶν χειρῶν
"ἀφὴν ἠνείχετο, ἢ ὅτι ἐναποθανὼν ταῖς βασάνοις φόβον
"ἐμποιήσειε τοῖς λοιποῖς, οὐ μόνον οὐδὲν περὶ αὐτὸν τοιοῦ-
"το συνέβη, ἀλλὰ καὶ παρὰ πᾶσαν δόξαν ἀνθρώπων ἀνέ-
"κυψε καὶ ἀνωρθώθη τὸ σωμάτιον ἐν ταῖς μετέπειτα βασά-
"νοις, καὶ τὴν ἰδέαν ἀπέλαβε τὴν προτέραν καὶ τὴν χρῆσιν
"τῶν μελῶν, ὥστε μὴ κόλασιν, ἀλλ' ἴασιν διὰ τῆς χάριτος
"τοῦ Χριστοῦ τὴν δευτέραν στρέβλωσιν αὐτῷ γενέσθαι.

"25. Καὶ Βιβλιάδα δέ τινα, μίαν τῶν ἠρνημένων, ἤδη δο-
"κῶν ὁ διάβολος καταπεπωκέναι, θελήσας δὲ καὶ διὰ βλα-
"σφημίας κατακρῖναι, ἦγεν ἐπὶ κόλασιν, ἀναγκάζων εἰπεῖν
"τὰ ἄθεα περὶ ἡμῶν, ὡς εὔθραυστον ἤδη καὶ ἄνανδρον.
"26. Ἡ δὲ ἐν τῇ στρεβλώσει ἀνένηψε, καὶ ὡσὰν εἰπεῖν ἐκ
"βαθέος ὕπνου ἀνεγρηγόρησεν, ὑπομνησθεῖσα διὰ τῆς
"προσκαίρου τιμωρίας τὴν αἰώνιον ἐν γεέννῃ κόλασιν, καὶ
"ἐξ ἐναντίας ἀντεῖπε τοῖς βλασφήμοις φήσασα 'πῶς ἂν
"παιδία φάγοιεν οἱ τοιοῦτοι, οἷς μηδὲ ἀλόγων ζῴων αἷμα
"φαγεῖν ἐξόν;' καὶ ἀπὸ τοῦδε Χριστιανὴν ἑαυτὴν ὡμολό-
"γει, καὶ ἐν τῷ κλήρῳ τῶν μαρτύρων προσετέθη. 27. Κα-
"ταργηθέντων δὲ τῶν τυραννικῶν κολαστηρίων ὑπὸ τοῦ
"Χριστοῦ διὰ τῆς τῶν μακαρίων ὑπομονῆς, ἑτέρας μηχανὰς
"ὁ διάβολος ἐπενόει, τὰς κατὰ τὴν εἱρκτὴν ἐν τῷ σκότει
"καὶ τῷ χαλεπωτάτῳ χωρίῳ συγκλείσεις, καὶ τὰς ἐν τῷ
"ξύλῳ διατάσεις τῶν ποδῶν, ἐπὶ πέμπτον διατεινομένων
"τρύπημα, καὶ τὰς λοιπὰς αἰκίας, ὅσας εἰώθασιν ὀργιζόμε-
"νοι ὑπουργοὶ, καὶ ταῦτα διαβόλου πλήρεις, διατιθέναι τοὺς
"ἐγκλειομένους, ὥστε ἀποπνιγῆναι τοὺς πλείστους ἐν τῇ
"εἱρκτῇ, ὅσους γε ὁ κύριος οὕτως ἐξελθεῖν ἠθέλησεν, ἐπι-
"δεικνύων τὴν αὐτοῦ δόξαν. 28. Οἱ μὲν γὰρ βασανισθέν-
"τες πικρῶς, ὥστε δοκεῖν μηδὲ τῆς θεραπείας πάσης τυχόν-
"τας ἔτι ζῆσαι δύνασθαι, παρέμενον ἐν τῇ εἱρκτῇ ἔρημοι
"μὲν τῆς παρὰ ἀνθρώπων ἐπιμελείας, ἀναρρωννύμενοι δὲ
"ὑπὸ κυρίου καὶ ἐνδυναμούμενοι καὶ σώματι καὶ ψυχῇ, καὶ
"τοὺς λοιποὺς παρορμῶντες καὶ παραμυθούμενοι. Οἱ δὲ
"νεαροὶ καὶ ἄρτι συνειλημμένοι, ὧν μὴ προκατήκιστο τὰ
"σώματα, τὸ βάρος οὐκ ἔφερον τῆς συγκλείσεως, ἀλλ' ἔν-
"δον ἐναπέθνησκον. 29. Ὁ δὲ μακάριος Ποθεινὸς, ὁ τὴν

"διακονίαν τῆς ἐπισκοπῆς ἐν Λουγδούνῳ πεπιστευμένος,
"ὑπὲρ τὰ ἐνενήκοντα ἔτη τῆς ἡλικίας γεγονὼς, καὶ πάνυ
"ἀσθενὴς τῷ σώματι, μόλις μὲν ἐμπνέων διὰ τὴν προκειμέ-
"νην σωματικὴν ἀσθένειαν, ὑπὸ δὲ προθυμίας πνεύματος
"ἀναρρωννύμενος διὰ τὴν ἐγκειμένην τῆς μαρτυρίας ἐπιθυ-
"μίαν, καὶ αὐτὸς ἐπὶ τὸ βῆμα ἐσύρετο, τοῦ μὲν σώματος
"καὶ ὑπὸ τοῦ γήρως καὶ ὑπὸ τῆς νόσου λελυμένου, τηρου-
"μένης δὲ τῆς ψυχῆς ἐν αὐτῷ, ἵνα δι' αὐτῆς Χριστὸς θρι-
"αμβεύσῃ. 30. Ὃς ὑπὸ τῶν στρατιωτῶν ἐπὶ τὸ βῆμα κο-
"μισθεὶς, παραπεμπόντων αὐτὸν τῶν πολιτικῶν ἐξουσιῶν
"καὶ παντὸς τοῦ πλήθους, ἐπιβοήσεις παντοίας ποιουμέ-
"νων, ὡς αὐτοῦ ὄντος τοῦ κυρίου, ἀπεδίδου τὴν καλὴν μαρ-
"τυρίαν. 31. Ἀνεταζόμενος δὲ ὑπὸ τοῦ ἡγεμόνος τίς εἴη
"Χριστιανῶν ὁ θεὸς, ἔφη 'ἐὰν ᾖς ἄξιος, γνώσῃ.' Ἐντεῦ-
"θεν δὴ ἀφειδῶς ἐσύρετο, καὶ ποικίλας ἔπασχε πληγὰς, τῶν
"μὲν σύνεγγυς χερσὶ καὶ ποσὶν ἐννυβριζόντων παντοίως,
"μηδὲ τὴν ἡλικίαν αἰδουμένων αὐτοῦ, τῶν δὲ μακρὰν, ὃ
"μετὰ χεῖρας ἕκαστος εἶχεν, εἰς αὐτὸν ἀκοντιζόντων,
"πάντων δὲ ἡγουμένων μεγάλως πλημμελεῖν καὶ ἀσεβεῖν,
"εἴ τις ἀπολειφθείη τῆς εἰς αὐτὸν ἀσελγείας· καὶ γὰρ
"τοὺς θεοὺς ἑαυτῶν ᾠήθοντο οὕτως ἐκδικήσειν. Καὶ μόγις
"ἐμπνέων ἐρρίφη εἰς τὴν εἱρκτὴν, καὶ μετὰ δύο ἡμέρας
"ἀπέψυξεν. 32. Ἐνταῦθα δὴ μεγάλη τις οἰκονομία τοῦ
"θεοῦ ἐγίνετο, καὶ ἔλεος ἀμέτρητον ἀνεφαίνετο Ἰησοῦ,
"σπανίως μὲν ἐν τῇ ἀδελφότητι γεγονὸς, μὴ ἀπολειπό-
"μενον δὲ τῆς τέχνης τοῦ Χριστοῦ. 33. Οἱ γὰρ κατὰ
"τὴν πρώτην σύλληψιν ἔξαρνοι γενόμενοι συνεκλείοντο
"καὶ αὐτοὶ καὶ μετεῖχον τῶν δεινῶν· οὐδὲ γὰρ ἐν τῷ
"καιρῷ τούτῳ ὄφελός τι αὐτοῖς ἡ ἐξάρνησις ἐγίνετο· ἀλλ'

"οἱ μὲν ὁμολογοῦντες ὃ καὶ ἦσαν, συνεκλείοντο ὡς Χρι-
"στιανοὶ, μηδεμιᾶς ἄλλης αὐτοῖς αἰτίας ἐπιφερομένης,
"οὗτοι δὲ λοιπὸν ὡς ἀνδροφόνοι καὶ μιαροὶ κατείχοντο,
"διπλότερον παρὰ τοὺς λοιποὺς κολαζόμενοι. 34. Ἐκεί-
"νους μὲν γὰρ ἐπεκούφιζεν ἡ χαρὰ τῆς μαρτυρίας, καὶ
"ἡ ἐλπὶς τῶν ἐπηγγελμένων, καὶ ἡ πρὸς τὸν Χριστὸν
"ἀγάπη, καὶ τὸ πνεῦμα τὸ πατρικὸν, τούτους δὲ τὸ συνει-
"δὸς μεγάλως ἐτιμωρεῖτο, ὥστε καὶ παρὰ τοῖς λοιποῖς
"ἅπασι κατὰ τὰς παρόδους διαδήλους τὰς ὄψεις αὐτῶν
"εἶναι. 35. Οἱ μὲν γὰρ ἱλαροὶ προῆσαν, δόξης καὶ χάρι-
"τος πολλῆς ταῖς ὄψεσιν αὐτῶν συγκεκραμένης, ὥστε καὶ
"τὰ δεσμὰ κόσμον εὐπρεπῆ περικεῖσθαι αὐτοῖς, ὡς νύμφῃ
"κεκοσμημένῃ ἐν κροσσωτοῖς χρυσοῖς πεποικιλμένοις, τὴν
"εὐωδίαν ὀδωδότες ἅμα τὴν Χριστοῦ, ὥστε ἐνίους δόξαι
"καὶ μύρῳ κοσμικῷ κεχρῖσθαι αὐτούς· οἱ δὲ κατηφεῖς καὶ
"ταπεινοὶ καὶ δυσειδεῖς καὶ πάσης ἀσχημοσύνης ἀνάπλεοι,
"προσέτι δὲ καὶ ὑπὸ τῶν ἐθνῶν ὀνειδιζόμενοι ὡς ἀγεννεῖς
"καὶ ἄνανδροι, ἀνδροφόνων μὲν ἐγκλήματα ἔχοντες, ἀπο-
"λωλεκότες δὲ τὴν πάντιμον καὶ ἔνδοξον καὶ ζωοποιὸν
"προσηγορίαν. Ταῦτα δὲ οἱ λοιποὶ θεωροῦντες ἐστη-
"ρίχθησαν, καὶ οἱ συλλαμβανόμενοι ἀδιστάκτως ὡμο-
"λόγουν, μηδὲ ἔννοιαν ἔχοντες διαβολικοῦ λογισμοῦ."
36. Τούτοις μεταξύ τινα ἐπειπόντες αὖθις ἐπιφέρουσι·
"Μετὰ ταῦτα δὴ λοιπὸν εἰς πᾶν εἶδος διῃρεῖτο τὰ μαρτύρια
"τῆς ἐξόδου αὐτῶν. Ἐκ διαφόρων γὰρ χρωμάτων καὶ
"παντοίων ἀνθῶν ἕνα πλέξαντες στέφανον προσήνεγκαν
"τῷ πατρί. Ἐχρῆν γοῦν τοὺς γενναίους ἀθλητὰς, ποι-
"κίλον ὑπομείναντας ἀγῶνα καὶ μεγάλως νικήσαντας,
"ἀπολαβεῖν τὸν μέγαν τῆς ἀφθαρσίας στέφανον. 37. Ὁ

"μὲν οὖν Μάτουρος καὶ ὁ Σάγκτος καὶ ἡ Βλανδῖνα καὶ
"Ἄτταλος ἤγοντο ἐπὶ τὰ θηρία εἰς τὸ δημόσιον καὶ εἰς
"τὸ κοινὸν τῶν ἐθνῶν τῆς ἀπανθρωπίας θέαμα, ἐπίτηδες
"τῆς τῶν θηριομαχιῶν ἡμέρας διὰ τοὺς ἡμετέρους διδο-
"μένης. 38. Καὶ ὁ μὲν Μάτουρος καὶ ὁ Σάγκτος αὖθις
"διῆσαν ἐν τῷ ἀμφιθεάτρῳ διὰ πάσης κολάσεως, ὡς μηδὲν
"ὅλως προπεπονθότες, μᾶλλον δὲ ὡς διὰ πλειόνων ἤδη
"κλήρων ἐκβεβιακότες τὸν ἀντίπαλον, καὶ περὶ τοῦ στε-
"φάνου αὐτοῦ τὸν ἀγῶνα ἔχοντες, ὑπέφερον πάλιν τὰς
"διεξόδους τῶν μαστίγων τὰς ἐκεῖσε εἰθισμένας, καὶ τοὺς
"ἀπὸ τῶν θηρίων ἑλκηθμοὺς, καὶ πάνθ' ὅσα μαινόμενος
"ὁ δῆμος ἄλλοι ἀλλαχόθεν ἐπεβόων καὶ ἐπεκελεύοντο,
"καὶ ἐπὶ πᾶσι τὴν σιδηρᾶν καθέδραν, ἐφ' ἧς τηγανιζόμενα
"τὰ σώματα κνίσης αὐτοὺς ἐνεφόρει. 39. Οἱ δ' οὐδ' οὕτως
"ἔληγον, ἀλλ' ἔτι καὶ μᾶλλον ἐξεμαίνοντο, βουλόμενοι
"νικῆσαι τὴν ἐκείνων ὑπομονήν. Καὶ οὐδ' ὡς παρὰ
"Σάγκτου ἑτερόν τι ἤκουσάν παρ' ἣν ἀπ' ἀρχῆς εἴθιστο
"λέγειν τῆς ὁμολογίας φωνήν. 40. Οὗτοι μὲν οὖν, δι'
"ἀγῶνος μεγάλου ἐπιπολὺ παραμενούσης αὐτῶν τῆς
"ψυχῆς, τοὔσχατον ἐτύθησαν διὰ τῆς ἡμέρας ἐκείνης,
"ἀντὶ πάσης τῆς ἐν τοῖς μονομαχίοις ποικιλίας αὐτοὶ
"θέαμα γενόμενοι τῷ κόσμῳ. 41. Ἡ δὲ Βλανδῖνα ἐπὶ
"ξύλου κρεμασθεῖσα προύκειτο βορὰ τῶν εἰσβαλλομένων
"θηρίων, ἣ καὶ διὰ τοῦ βλέπεσθαι σταυροῦ σχήματι κρε-
"μαμένη, διὰ τῆς εὐτόνου προσευχῆς πολλὴν προθυμίαν
"τοῖς ἀγωνιζομένοις ἐνεποίει, βλεπόντων αὐτῶν ἐν τῷ
"ἀγῶνι καὶ τοῖς ἔξωθεν ὀφθαλμοῖς διὰ τῆς ἀδελφῆς τὸν
"ὑπὲρ αὐτῶν ἐσταυρωμένον, ἵνα πείσῃ τοὺς πιστεύοντας
"εἰς αὐτὸν, ὅτι πᾶς ὁ ὑπὲρ τῆς Χριστοῦ δόξης παθὼν τὴν

"κοινωνίαν ἀεὶ ἔχει μετὰ τοῦ ζῶντος θεοῦ. 42. Καὶ μη-
"δενὸς ἁψαμένου τότε τῶν θηρίων αὐτῆς, καθαιρεθεῖσα
"ἀπὸ τοῦ ξύλου ἀνελήφθη πάλιν εἰς τὴν εἱρκτὴν, εἰς
"ἄλλον ἀγῶνα τηρουμένη, ἵνα διὰ πλειόνων γυμνασμάτων
"νικήσασα τῷ μὲν σκολιῷ ὄφει ἀπαραίτητον ποιήσῃ τὴν
"καταδίκην, προτρέψηται δὲ τοὺς ἀδελφοὺς ἡ μικρὰ καὶ
"ἀσθενὴς καὶ εὐκαταφρόνητος, μέγαν καὶ ἀκαταγώνιστον
"ἀθλητὴν Χριστὸν ἐνδεδυμένη, διὰ πολλῶν κλήρων ἐκβιά-
"σασα τὸν ἀντικείμενον, καὶ δι' ἀγῶνος τὸν τῆς ἀφθαρσίας
"στεψαμένη στέφανον. 43. Ὁ δὲ Ἄτταλος καὶ αὐτὸς με-
"γάλως ἐξαιτηθεὶς ὑπὸ τοῦ ὄχλου (καὶ γὰρ ἦν ὀνομαστός)
"ἕτοιμος εἰσῆλθεν ἀγωνιστὴς διὰ τὸ εὐσυνείδητον, ἐπειδὴ
"γνησίως ἐν τῇ Χριστιανῇ συντάξει γεγυμνασμένος ἦν,
"καὶ ἀεὶ μάρτυς ἐγεγόνει παρ' ἡμῖν ἀληθείας. 44. Καὶ
"περιαχθεὶς κύκλῳ τοῦ ἀμφιθεάτρου, πίνακος αὐτὸν προ-
"άγοντος ἐν ᾧ ἐγέγραπτο Ῥωμαϊστί Οὗτός ἐστιν Ἄτταλος
"ὁ Χριστιανός,' καὶ τοῦ δήμου σφόδρα σφριγῶντος ἐπ'
"αὐτῷ, μαθὼν ὁ ἡγεμὼν ὅτι Ῥωμαῖός ἐστιν, ἐκέλευσεν
"αὐτὸν ἀναληφθῆναι μετὰ καὶ τῶν λοιπῶν τῶν ἐν τῇ
"εἱρκτῇ ὄντων, περὶ ὧν ἐπέστειλε τῷ Καίσαρι, καὶ περι-
"έμενε τὴν ἀπόφασιν τὴν ἀπ' ἐκείνου. 45. Ὁ δὲ διὰ μέσου
"καιρὸς οὐκ ἀργὸς αὐτοῖς οὐδὲ ἄκαρπος ἐγίνετο, ἀλλὰ
"διὰ τῆς ὑπομονῆς αὐτῶν τὸ ἀμέτρητον ἔλεος ἀνεφαίνετο
"Χριστοῦ. Διὰ γὰρ τῶν ζώντων ἐζωποιοῦντο τὰ νεκρὰ,
"καὶ μάρτυρες τοῖς μὴ μάρτυσιν ἐχαρίζοντο, καὶ ἐνεγίνετο
"πολλὴ χαρὰ τῇ παρθένῳ μητρὶ, οὓς ὡς νεκροὺς ἐξέτρωσε,
"τούτους ζῶντας ἀπολαμβανούσῃ. 46. Δι' ἐκείνων γὰρ
"οἱ πλείους τῶν ἠρνημένων ἀνεμητροῦντο καὶ ἀνεκυΐσκοντο
"καὶ ἀνεζωπυροῦντο καὶ ἐμάνθανον ὁμολογεῖν, καὶ ζῶντες

"ἤδη καὶ τετονωμένοι προσήεσαν τῷ βήματι, ἐγγλυκαί-
"νοντος τοῦ τὸν μὲν θάνατον τοῦ ἁμαρτωλοῦ μὴ βουλο-
"μένου, ἐπὶ δὲ τὴν μετάνοιαν χρηστευομένου θεοῦ, ἵνα καὶ
"πάλιν ἐπερωτηθῶσιν ὑπὸ τοῦ ἡγεμόνος. 47. Ἐπιστεί-
"λαντος γὰρ τοῦ Καίσαρος τοὺς μὲν ἀποτυμπανισθῆναι,
"εἰ δέ τινες ἀρνοῖντο, τούτους ἀπολυθῆναι, τῆς ἐνθάδε
"πανηγύρεως (ἔστι δὲ αὕτη πολυάνθρωπος ἐκ πάντων
"τῶν ἐθνῶν συνερχομένων εἰς αὐτήν) ἀρχομένης συνε-
"στάναι ἀνῆγεν ἐπὶ τὸ βῆμα θεατρίζων τοὺς μακαρίους
"καὶ ἐμπομπεύων τοῖς ὄχλοις. Διὸ καὶ πάλιν ἀνήταζε,
"καὶ ὅσοι μὲν ἐδόκουν πολιτείαν Ῥωμαίων ἐσχηκέναι, τού-
"των ἀπέτεμνε τὰς κεφαλὰς, τοὺς δὲ λοιποὺς ἔπεμπεν εἰς
"θηρία. 48. Ἐδοξάζετο δὲ μεγάλως ὁ Χριστὸς ἐπὶ τοῖς
"πρότερον ἀρνησαμένοις, τότε παρὰ τὴν τῶν ἐθνῶν ὑπό-
"νοιαν ὁμολογοῦσι. Καὶ γὰρ ἰδίᾳ οὗτοι ἀνητάζοντο, ὡς
"δῆθεν ἀπολυθησόμενοι, καὶ ὁμολογοῦντες προσετίθεντο
"τῷ τῶν μαρτύρων κλήρῳ. Ἔμειναν δὲ ἔξω οἱ μηδὲ
"ἴχνος πώποτε πίστεως, μηδὲ αἴσθησιν ἐνδύματος νυμφι-
"κοῦ, μηδὲ ἔννοιαν φόβου θεοῦ σχόντες, ἀλλὰ καὶ διὰ
"τῆς ἀναστροφῆς αὐτῶν βλασφημοῦντες τὴν ὁδὸν, τουτέ-
"στιν οἱ υἱοὶ τῆς ἀπωλείας. 49. Οἱ δὲ λοιποὶ πάντες τῇ
"ἐκκλησίᾳ προσετέθησαν, ὧν καὶ ἀνεταζομένων Ἀλέξαν-
"δρός τις, Φρὺξ μὲν τὸ γένος, ἰατρὸς δὲ τὴν ἐπιστήμην,
"πολλοῖς ἔτεσιν ἐν ταῖς Γαλλίαις διατρίψας, καὶ γνωστὸς
"σχεδὸν πᾶσι διὰ τὴν πρὸς τὸν θεὸν ἀγάπην καὶ παρρη-
"σίαν τοῦ λόγου (ἦν γὰρ καὶ οὐκ ἄμοιρος ἀποστολικοῦ
"χαρίσματος), παρεστὼς τῷ βήματι, καὶ νεύματι προτρέ-
"πων αὐτοὺς πρὸς τὴν ὁμολογίαν, φανερὸς ἦν τοῖς περι-
"εστηκόσι τὸ βῆμα ὥσπερ ὠδίνων. 50. Ἀγανακτήσαντες

"δὲ οἱ ὄχλοι ἐπὶ τῷ τοὺς πρότερον ἠρνημένους αὖθις
"ὁμολογεῖν κατεβόησαν τοῦ Ἀλεξάνδρου, ὡς ἐκείνου τοῦτο
"ποιοῦντος. Καὶ ἐπιστήσαντος τοῦ ἡγεμόνος καὶ ἀνετά-
"σαντος αὐτὸν ὅστις εἴη, τοῦ δὲ φήσαντος ὅτι Χριστιανὸς,
"ἐν ὀργῇ γενόμενος κατέκρινεν αὐτὸν πρὸς θηρία, καὶ τῇ
"ἐπιούσῃ εἰσῆλθε μετὰ καὶ τοῦ Ἀττάλου. Καὶ γὰρ καὶ
"τὸν Ἄτταλον τῷ ὄχλῳ χαριζόμενος ὁ ἡγεμὼν ἐξέδωκε
"πάλιν πρὸς θηρία. 51. Οἳ καὶ διὰ πάντων διελθόντες
"ἐν τῷ ἀμφιθεάτρῳ τῶν πρὸς κόλασιν ἐξηυρημένων ὀργά-
"νων, καὶ μέγιστον ὑπομείναντες ἀγῶνα, τοὔσχατον ἐτύ-
"θησαν καὶ αὐτοὶ, τοῦ μὲν Ἀλεξάνδρου μήτε στενάξαντος
"μήτε γρύξαντός τι ὅλως, ἀλλὰ κατὰ καρδίαν ὁμιλοῦντος
"τῷ θεῷ. 52. Ὁ δὲ Ἄτταλος, ὑπότε ἐπὶ τῆς σιδηρᾶς
"ἐπετέθη καθέδρας καὶ περικαίετο, ἡνίκα ἡ ἀπὸ τοῦ
"σώματος κνῖσα ἀνεφέρετο, ἔφη πρὸς τὸ πλῆθος τῇ
"Ῥωμαϊκῇ φωνῇ Ἰδοὺ τοῦτό ἐστιν ἀνθρώπους ἐσθίειν,
"ὃ ποιεῖτε ὑμεῖς· ἡμεῖς δὲ οὔτε ἀνθρώπους ἐσθίομεν οὔθ'
"ἕτερόν τι πονηρὸν πράττομεν.' Ἐπερωτώμενος δὲ τί
"ὄνομα ἔχει ὁ θεὸς, ἀπεκρίθη Ὁ θεὸς ὄνομα οὐκ ἔχει ὡς
"ἄνθρωπος.' 53. Ἐπὶ πᾶσι δὲ τούτοις τῇ ἐσχάτῃ λοιπὸν
"ἡμέρᾳ τῶν μονομαχίων ἡ Βλανδῖνα πάλιν εἰσεκομίζετο
"μετὰ καὶ Ποντικοῦ παιδαρίου ὡς πεντεκαίδεκα ἐτῶν, οἳ
"καὶ καθ' ἡμέραν εἰσήγοντο πρὸς τὸ βλέπειν τὴν τῶν
"λοιπῶν κόλασιν, καὶ ἠναγκάζοντο ὀμνύναι κατὰ τῶν
"εἰδώλων αὐτῶν. Καὶ διὰ τὸ ἐμμένειν εὐσταθῶς καὶ
"ἐξουθενεῖν αὐτοὺς ἠγριώθη πρὸς αὐτοὺς τὸ πλῆθος, ὡς
"μήτε τὴν ἡλικίαν τοῦ παιδὸς οἰκτεῖραι, μήτε τὸ γύναιον
"αἰδεσθῆναι. 54. Πρὸς πάντα δὲ τὰ δεινὰ παρέβαλλον
"αὐτοὺς, καὶ διὰ πάσης ἐν κύκλῳ διῆγον κολάσεως,

"ἐπαλλήλως ἀναγκάζοντες ὀμόσαι, ἀλλὰ μὴ δυνάμενοι
"τοῦτο πρᾶξαι· ὁ μὲν γὰρ Ποντικὸς ὑπὸ τῆς ἀδελφῆς
"παρωρμημένος, ὡς καὶ τὰ ἔθνη βλέπειν ὅτι ἐκείνη ἦν
"προτρεπομένη καὶ στηρίζουσα αὐτὸν, πᾶσαν κόλασιν
"γενναίως ὑπομείνας ἀπέδωκε τὸ πνεῦμα. 55. Ἡ δὲ μα-
"καρία Βλανδῖνα πάντων ἐσχάτη, καθάπερ μήτηρ εὐγενὴς
"παρορμήσασα τὰ τέκνα καὶ νικηφόρους προπέμψασα πρὸς
"τὸν βασιλέα, ἀναμετρουμένη καὶ αὐτὴ πάντα τὰ τῶν
"παίδων ἀγωνίσματα, ἔσπευδε πρὸς αὐτοὺς χαίρουσα καὶ
"ἀγαλλιωμένη ἐπὶ τῇ ἐξόδῳ, ὡς εἰς νυμφικὸν δεῖπνον
"κεκλημένη, ἀλλὰ μὴ πρὸς θηρία βεβλημένη. 56. Καὶ
"μετὰ τὰς μάστιγας, μετὰ τὰ θηρία, μετὰ τὸ τήγανον,
"τοὔσχατον εἰς γυργαθὸν βληθεῖσα ταύρῳ παρεβλήθη,
"καὶ ἱκανῶς ἀναβληθεῖσα πρὸς τοῦ ζώου, μηδὲ αἴσθησιν
"ἔτι τῶν συμβαινόντων ἔχουσα διὰ τὴν ἐλπίδα καὶ ἐποχὴν
"τῶν πεπιστευμένων καὶ ὁμιλίαν πρὸς Χριστὸν, ἐτύθη καὶ
"αὐτὴ, καὶ αὐτῶν ὁμολογούντων τῶν ἐθνῶν ὅτι μηδεπώ-
"ποτε παρ' αὐτοῖς γυνὴ τοιαῦτα καὶ τοσαῦτα ἔπαθεν.
"57. Ἀλλ' οὐδ' οὕτως κόρον ἐλάμβανεν αὐτῶν ἡ μανία
"καὶ ἡ πρὸς τοὺς ἁγίους ὠμότης. Ὑπὸ γὰρ ἀγρίου
"θηρὸς ἄγρια καὶ βάρβαρα φῦλα ταραχθέντα δυσπαύστως
"εἶχε, καὶ ἄλλην ἰδίαν ἀρχὴν ἐπὶ τοῖς σώμασιν ἐλάμβανεν
"ἡ ὕβρις αὐτῶν. 58. Τὸ γὰρ νενικῆσθαι αὐτοὺς οὐκ ἐδυ-
"σώπει, διὰ τὸ μὴ ἔχειν ἀνθρώπινον ἐπιλογισμὸν, μᾶλλον
"δὲ καὶ ἐξέκαιεν αὐτῶν τὴν ὀργὴν καθάπερ θηρίου, καὶ τοῦ
"ἡγεμόνος καὶ τοῦ δήμου τὸ ὅμοιον εἰς ἡμᾶς ἄδικον ἐπι-
"δεικνυμένων μῖσος, ἵνα ἡ γραφὴ πληρωθῇ ''Ὁ ἄνομος
"ἀνομησάτω ἔτι, καὶ ὁ δίκαιος δικαιωθήτω ἔτι.' 59. Καὶ
"γὰρ τοὺς ἐναποπνιγέντας ἐν τῇ εἱρκτῇ παρέβαλλον κυσὶν,

"ἐπιμελῶς παραφυλάσσοντες νύκτωρ καὶ μεθ' ἡμέραν, μὴ
"κηδευθῇ τις ὑφ' ἡμῶν, καὶ τότε δὴ προθέντες τά τε τῶν
"θηρίων τά τε τοῦ πυρὸς λείψανα, πῇ μὲν ἐσπαραγμένα,
"πῇ δὲ ἠνθρακευμένα, καὶ τῶν λοιπῶν τὰς κεφαλὰς σὺν
"τοῖς ἀποτμήμασιν αὐτῶν ὡσαύτως ἀτάφους παρεφύ-
"λαττον μετὰ στρατιωτικῆς ἐπιμελείας ἡμέραις συχναῖς.
"60. Καὶ οἱ μὲν ἐνεβριμῶντο καὶ ἔβρυχον τοὺς ὀδόντας
"ἐπ' αὐτοῖς, ζητοῦντές τινα περισσοτέραν ἐκδίκησιν παρ'
"αὐτῶν λαβεῖν, οἱ δὲ ἐνεγέλων καὶ ἐπετώθαζον, μεγαλύ-
"νοντες ἅμα τὰ εἴδωλα αὐτῶν, καὶ ἐκείνοις προσάπτοντες
"τὴν τούτων τιμωρίαν, οἱ δὲ ἐπιεικέστεροι καὶ κατὰ ποσὸν
"συμπαθεῖν δοκοῦντες ὠνείδιζον πολὺ λέγοντες Ποῦ ὁ
"θεὸς αὐτῶν, καὶ τί αὐτοὺς ὤνησεν ἡ θρησκεία, ἣν καὶ
"πρὸ τῆς ἑαυτῶν εἵλοντο ψυχῆς;' 61. καὶ τὰ μὲν ἀπ'
"ἐκείνων τοιαύτην εἶχε τὴν ποικιλίαν, τὰ δὲ καθ' ἡμᾶς
"ἐν μεγάλῳ καθειστήκει πένθει, διὰ τὸ μὴ δύνασθαι τὰ
"σώματα κρύψαι τῇ γῇ. Οὔτε γὰρ νὺξ συνεβάλλετο
"ἡμῖν πρὸς τοῦτο, οὔτε ἀργύρια ἔπειθεν, οὔτε λιτανεία
"ἐδυσώπει, παντὶ δὲ τρόπῳ παρετήρουν, ὡς μέγα τι κερ-
"δανοῦντες, εἰ μὴ τύχοιεν ταφῆς." 62. Τούτοις ἑξῆς
μεθ' ἕτερά φασι "Τὰ οὖν σώματα τῶν μαρτύρων παντοίως
"παραδειγματισθέντα καὶ αἰθριασθέντα ἐπὶ ἡμέρας ἓξ,
"μετέπειτα καέντα καὶ αἰθαλωθέντα ὑπὸ τῶν ἀνόμων
"κατεσαρώθη εἰς τὸν Ῥοδανὸν ποταμὸν πλησίον παραρ-
"ρέοντα, ὅπως μηδὲ λείψανον αὐτῶν φαίνηται ἐπὶ τῆς
"γῆς ἔτι. 63. Καὶ ταῦτ' ἔπραττον ὡς δυνάμενοι νικῆσαι
"τὸν θεὸν καὶ ἀφελέσθαι αὐτῶν τὴν παλιγγενεσίαν, ἵνα,
"ὡς ἔλεγον ἐκεῖνοι, μηδὲ ἐλπίδα σχῶσιν ἀναστάσεως, ἐφ'
"ᾗ πεποιθότες ξένην τινὰ καὶ καινὴν ἡμῖν εἰσάγουσι θρη-

"σκείαν, καὶ καταφρονοῦσι τῶν δεινῶν, ἕτοιμοι καὶ μετὰ
"χαρᾶς ἥκοντες ἐπὶ τὸν θάνατον· νῦν ἴδωμεν εἰ ἀναστή-
"σονται, καὶ εἰ δύναται βοηθῆσαι αὐτοῖς ὁ θεὸς αὐτῶν,
"καὶ ἐξελέσθαι ἐκ τῶν χειρῶν ἡμῶν."

II. [Nic. H. E. IV, 18.] 1. Τοιαῦτα καὶ τὰ κατὰ τὸν δεδηλωμένον αὐτοκράτορα ταῖς Χριστοῦ συμβέβηκεν ἐκκλησίαις, ἀφ' ὧν καὶ τὰ ἐν ταῖς λοιπαῖς ἐπαρχίαις ἐνηργημένα εἰκότι λογισμῷ στοχάζεσθαι πάρεστιν. Ἄξιον τούτοις ἐκ τῆς αὐτῆς ἐπισυνάψαι γραφῆς λέξεις ἑτέρας, δι' ὧν καὶ τὸ ἐπιεικὲς καὶ φιλάνθρωπον τῶν δεδηλωμένων μαρτύρων ἀναγέγραπται τούτοις αὐτοῖς τοῖς ῥήμασιν 2. "Οἳ καὶ
"ἐπὶ τοσοῦτον ζηλωταὶ καὶ μιμηταὶ Χριστοῦ ἐγένοντο, ὃς
"ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι
"ἴσα θεῷ, ὥστε ἐν τοιαύτῃ δόξῃ ὑπάρχοντες, καὶ οὐχ ἅπαξ
"οὐδὲ δὶς, ἀλλὰ πολλάκις μαρτυρήσαντες, καὶ ἐκ θηρίων
"αὖθις ἀναληφθέντες, καὶ τὰ καυτήρια καὶ τοὺς μώλωπας
"καὶ τὰ τραύματα ἔχοντες περικείμενα, οὔτ' αὐτοὶ μάρτυρας
"ἑαυτοὺς ἀνεκήρυττον, οὔτε μὴν ἡμῖν ἐπέτρεπον τούτῳ τῷ
"ὀνόματι προσαγορεύειν αὐτούς, ἀλλ' εἴ ποτέ τις ἡμῶν δι'
"ἐπιστολῆς ἢ διὰ λόγου μάρτυρας αὐτοὺς προσεῖπεν, ἐπέ-
"πλησσον πικρῶς. 3. Ἡδέως γὰρ παρεχώρουν τὴν τῆς
"μαρτυρίας προσηγορίαν τῷ Χριστῷ, τῷ πιστῷ καὶ ἀλη-
"θινῷ μάρτυρι καὶ πρωτοτόκῳ τῶν νεκρῶν καὶ ἀρχηγῷ
"τῆς ζωῆς τοῦ θεοῦ, καὶ ἐπεμιμνήσκοντο τῶν ἐξελη λυ-
"θότων ἤδη μαρτύρων καὶ ἔλεγον 'ἐκεῖνοι ἤδη μάρτυρες,
"οὓς ἐν τῇ ὁμολογίᾳ Χριστὸς ἠξίωσεν ἀναληφθῆναι, ἐπι-
"σφραγισάμενος αὐτῶν διὰ τῆς ἐξόδου τὴν μαρτυρίαν,
"ἡμεῖς δὲ ὁμόλογοι μέτριοι καὶ ταπεινοί.' Καὶ μετὰ δα-
"κρύων παρεκάλουν τοὺς ἀδελφοὺς, δεόμενοι ἵνα ἐκτενεῖς

"εὐχαὶ γίνωνται πρὸς τὸ τελειωθῆναι αὐτούς. 4. Καὶ
"τὴν μὲν δύναμιν τῆς μαρτυρίας ἔργῳ ἐπεδείκνυντο, πολ-
"λὴν παρρησίαν ἄγοντες πρὸς πάντα τὰ ἔθνη, καὶ τὴν
"εὐγένειαν διὰ τῆς ὑπομονῆς καὶ ἀφοβίας καὶ ἀτρομίας
"φανερὰν ἐποίουν, τὴν δὲ πρὸς τοὺς ἀδελφοὺς τῶν μαρ- 5
"τύρων προσηγορίαν παρῃτοῦντο, ἐμπεπλησμένοι φόβου
"θεοῦ." 5. Καὶ αὖθις μετὰ βραχέα φασίν "Ἐταπείνουν
"ἑαυτοὺς ὑπὸ τὴν κραταιὰν χεῖρα, ὑφ' ἧς ἱκανῶς νῦν εἰσιν
"ὑψωμένοι. Τότε δὲ πᾶσι μὲν ἀπελογοῦντο, κατηγόρουν
"δὲ οὐδενὸς, ἔλυον μὲν ἅπαντας, ἐδέσμευον δὲ οὐδένα, καὶ 10
"ὑπὲρ τῶν τὰ δεινὰ διατιθέντων ηὔχοντο, καθάπερ Στέ-
"φανος ὁ τέλειος μάρτυς 'Κύριε, μὴ στήσῃς αὐτοῖς τὴν
"ἁμαρτίαν ταύτην.' Εἰ δ' ὑπὲρ τῶν λιθαζόντων ἐδέετο,
"πόσῳ μᾶλλον ὑπὲρ τῶν ἀδελφῶν;" 6. καὶ αὖθίς φασι
μεθ' ἕτερα "Οὗτος γὰρ καὶ μέγιστος αὐτοῖς πρὸς αὐ- 15
"τὸν ὁ πόλεμος ἐγένετο, διὰ τὸ γνήσιον τῆς ἀγάπης,
"ἵνα ἀποπνιχθεὶς ὁ θὴρ, οὓς πρότερον ᾥετο καταπεπω-
"κέναι, ζῶντας ἐξεμέσῃ. Οὐ γὰρ ἔλαβον καύχημα κατὰ
"τῶν πεπτωκότων, ἀλλ' ἐν οἷς ἐπλεύναζον αὐτοὶ, τοῦτο
"τοῖς ἐνδεεστέροις ἐπήρκουν, μητρικὰ σπλάγχνα ἔχοντες, 20
"καὶ πολλὰ περὶ αὐτῶν ἐκχέοντες δάκρυα πρὸς τὸν πα-
"τέρα. 7. Ζωὴν ᾐτήσαντο, καὶ ἔδωκεν αὐτοῖς, ἣν καὶ
"συνεμερίσαντο τοῖς πλησίον. Κατὰ πάντων νικηφόροι
"πρὸς θεὸν ἀπελθόντες, εἰρήνην ἀγαπήσαντες ἀεὶ, καὶ
"εἰρήνην ἀεὶ παρεγγυήσαντες, μετ' εἰρήνης ἐχώρησαν πρὸς 25
"θεὸν, μὴ καταλιπόντες πόνον τῇ μητρὶ, μηδὲ στάσιν καὶ
"πόλεμον τοῖς ἀδελφοῖς, ἀλλὰ χαρὰν καὶ εἰρήνην καὶ
"ὁμόνοιαν καὶ ἀγάπην." 8. Ταῦτα καὶ περὶ τῆς τῶν
μακαρίων ἐκείνων πρὸς τοὺς παραπεπτωκότας τῶν ἀδελ-

"σκείαν, καὶ καταφρονοῦσι τῶν δεινῶν, ἕτοιμοι καὶ μετὰ
"χαρᾶς ἥκοντες ἐπὶ τὸν θάνατον· νῦν ἴδωμεν εἰ ἀναστή-
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"ἐπὶ τοσοῦτον ζηλωταὶ καὶ μιμηταὶ Χριστοῦ ἐγένοντο, ὃς
"ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι
"ἴσα θεῷ, ὥστε ἐν τοιαύτῃ δόξῃ ὑπάρχοντες, καὶ οὐχ ἅπαξ
"οὐδὲ δὶς, ἀλλὰ πολλάκις μαρτυρήσαντες, καὶ ἐκ θηρίων
"αὖθις ἀναληφθέντες, καὶ τὰ καυτήρια καὶ τοὺς μώλωπας
"καὶ τὰ τραύματα ἔχοντες περικείμενα, οὔτ' αὐτοὶ μάρτυρας
"ἑαυτοὺς ἀνεκήρυττον, οὔτε μὴν ἡμῖν ἐπέτρεπον τούτῳ τῷ
"ὀνόματι προσαγορεύειν αὐτούς, ἀλλ' εἴ ποτέ τις ἡμῶν δι'
"ἐπιστολῆς ἢ διὰ λόγου μάρτυρας αὐτοὺς προσεῖπεν, ἐπέ-
"πλησσον πικρῶς. 3. Ἡδέως γὰρ παρεχώρουν τὴν τῆς
"μαρτυρίας προσηγορίαν τῷ Χριστῷ, τῷ πιστῷ καὶ ἀλη-
"θινῷ μάρτυρι καὶ πρωτοτόκῳ τῶν νεκρῶν καὶ ἀρχηγῷ
"τῆς ζωῆς τοῦ θεοῦ, καὶ ἐπεμιμνήσκοντο τῶν ἐξεληλυ-
"θότων ἤδη μαρτύρων καὶ ἔλεγον 'ἐκεῖνοι ἤδη μάρτυρες,
"οὓς ἐν τῇ ὁμολογίᾳ Χριστὸς ἠξίωσεν ἀναληφθῆναι, ἐπι-
"σφραγισάμενος αὐτῶν διὰ τῆς ἐξόδου τὴν μαρτυρίαν,
"ἡμεῖς δὲ ὁμόλογοι μέτριοι καὶ ταπεινοί.' Καὶ μετὰ δα-
"κρύων παρεκάλουν τοὺς ἀδελφοὺς, δεόμενοι ἵνα ἐκτενεῖς

"εὐχαὶ γίνωνται πρὸς τὸ τελειωθῆναι αὐτούς. 4. Καὶ
"τὴν μὲν δύναμιν τῆς μαρτυρίας ἔργῳ ἐπεδείκνυντο, πολ-
"λὴν παρρησίαν ἄγοντες πρὸς πάντα τὰ ἔθνη, καὶ τὴν
"εὐγένειαν διὰ τῆς ὑπομονῆς καὶ ἀφοβίας καὶ ἀτρομίας
"φανερὰν ἐποίουν, τὴν δὲ πρὸς τοὺς ἀδελφοὺς τῶν μαρ- 5
"τύρων προσηγορίαν παρῃτοῦντο, ἐμπεπλησμένοι φόβου
"Θεοῦ." 5. Καὶ αὖθις μετὰ βραχέα φασίν "Ἐταπείνουν
"ἑαυτοὺς ὑπὸ τὴν κραταιὰν χεῖρα, ὑφ' ἧς ἱκανῶς νῦν εἰσιν
"ὑψωμένοι. Τότε δὲ πᾶσι μὲν ἀπελογοῦντο, κατηγόρουν
"δὲ οὐδενὸς, ἔλυον μὲν ἅπαντας, ἐδέσμευον δὲ οὐδένα, καὶ 10
"ὑπὲρ τῶν τὰ δεινὰ διατιθέντων ηὔχοντο, καθάπερ Στέ-
"φανος ὁ τέλειος μάρτυς 'Κύριε, μὴ στήσῃς αὐτοῖς τὴν
"ἁμαρτίαν ταύτην.' Εἰ δ' ὑπὲρ τῶν λιθαζόντων ἐδέετο,
"πόσῳ μᾶλλον ὑπὲρ τῶν ἀδελφῶν;" 6. καὶ αὖθίς φασι
μεθ' ἕτερα "Οὗτος γὰρ καὶ μέγιστος αὐτοῖς πρὸς αὐ- 15
"τὸν ὁ πόλεμος ἐγένετο, διὰ τὸ γνήσιον τῆς ἀγάπης,
"ἵνα ἀποπνιχθεὶς ὁ θὴρ, οὓς πρότερον ᾥετο καταπεπω-
"κέναι, ζῶντας ἐξεμέσῃ. Οὐ γὰρ ἔλαβον καύχημα κατὰ
"τῶν πεπτωκότων, ἀλλ' ἐν οἷς ἐπλεύναζον αὐτοὶ, τοῦτο
"τοῖς ἐνδεεστέροις ἐπήρκουν, μητρικὰ σπλάγχνα ἔχοντες, 20
"καὶ πολλὰ περὶ αὐτῶν ἐκχέοντες δάκρυα πρὸς τὸν πα-
"τέρα. 7. Ζωὴν ᾐτήσαντο, καὶ ἔδωκεν αὐτοῖς, ἣν καὶ
"συνεμερίσαντο τοῖς πλησίον. Κατὰ πάντων νικηφόροι
"πρὸς Θεὸν ἀπελθόντες, εἰρήνην ἀγαπήσαντες ἀεὶ, καὶ
"εἰρήνην ἀεὶ παρεγγυήσαντες, μετ' εἰρήνης ἐχώρησαν πρὸς 25
"Θεὸν, μὴ καταλιπόντες πόνον τῇ μητρὶ, μηδὲ στάσιν καὶ
"πόλεμον τοῖς ἀδελφοῖς, ἀλλὰ χαρὰν καὶ εἰρήνην καὶ
"ὁμόνοιαν καὶ ἀγάπην." 8. Ταῦτα καὶ περὶ τῆς τῶν
μακαρίων ἐκείνων πρὸς τοὺς παραπεπτωκότας τῶν ἀδελ-

φῶν στοργῆς ὠφελίμως προσκείσθω, τῆς ἀπανθρωπου καὶ ἀνηλεοῦς ἕνεκα διαθέσεως τῶν μετὰ ταῦτα ἀφειδῶς τοῖς Χριστοῦ μέλεσι προσενηνεγμένων.

III. [Nic. H. E. IV, 18.] 1. Ἡ δ' αὐτὴ τῶν προειρημένων μαρτύρων γραφὴ καὶ ἄλλην τινὰ μνήμης ἀξίαν ἱστορίαν περιέχει, ἣν καὶ οὐδεὶς ἂν γένοιτο φθόνος μὴ οὐχὶ τῶν ἐντευξομένων εἰς γνῶσιν προσθεῖναι. Ἔχει δὲ οὕτως. 2. Ἀλκιβιάδου γάρ τινος ἐξ αὐτῶν, πάνυ αὐχμηρὸν βιοῦντος βίον, καὶ μηδενὸς ὅλως τὸ πρότερον μεταλαμβάνοντος, ἀλλ' ἢ ἄρτῳ μόνῳ καὶ ὕδατι χρωμένου, πειρωμένου τε καὶ ἐν τῇ εἱρκτῇ οὕτω διάγειν, Ἀττάλῳ μετὰ τὸν πρῶτον ἀγῶνα, ὃν ἐν τῷ ἀμφιθεάτρῳ ἤνυσεν, ἀπεκαλύφθη, ὅτι μὴ καλῶς ποιοίη Ἀλκιβιάδης, μὴ χρώμενος τοῖς κτίσμασι τοῦ θεοῦ, καὶ ἄλλοις τύπον σκανδάλου ὑπολειπόμενος. 3. Πεισθεὶς δὲ ὁ Ἀλκιβιάδης πάντων ἀνέδην μετελάμβανε, καὶ ηὐχαρίστει τῷ θεῷ. Οὐ γὰρ ἀνεπίσκεπτοι χάριτος θεοῦ ἦσαν, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον ἦν σύμβουλον αὐτοῖς. Καὶ ταῦτα μὲν ὧδὶ ἐχέτω. 4. Τῶν δ' ἀμφὶ τὸν Μοντανὸν καὶ Ἀλκιβιάδην καὶ Θεόδοτον περὶ τὴν Φρυγίαν ἄρτι τότε πρῶτον τὴν περὶ τοῦ προφητεύειν ὑπόληψιν παρὰ πολλοῖς ἐκφερομένων (πλεῖσται γὰρ οὖν καὶ ἄλλαι παραδοξοποιίαι τοῦ θείου χαρίσματος εἰσέτι τότε κατὰ διαφόρους ἐκκλησίας ἐκτελούμεναι πίστιν παρὰ πολλοῖς τοῦ κἀκείνους προφητεύειν παρεῖχον), καὶ δὴ διαφωνίας ὑπαρχούσης περὶ τῶν δεδηλωμένων, αὖθις οἱ κατὰ τὴν Γαλλίαν ἀδελφοὶ τὴν ἰδίαν κρίσιν καὶ περὶ τούτων εὐλαβῆ καὶ ὀρθοδοξοτάτην ὑποτάττουσιν, ἐκθέμενοι καὶ τῶν παρ' αὐτοῖς τελειωθέντων μαρτύρων διαφόρους ἐπιστολάς, ἃς ἐν δεσμοῖς ἔτι ὑπάρχοντες τοῖς

ἐπ' Ἀσίας καὶ Φρυγίας ἀδελφοῖς διεχάραξαν, οὐ μὴν ἀλλὰ καὶ Ἐλευθέρῳ τῷ τότε Ῥωμαίων ἐπισκόπῳ, τῆς τῶν ἐκκλησιῶν εἰρήνης ἕνεκεν πρεσβεύοντες.

IV. [Nic. H. E. IV, 13–15.] 1. Οἱ δ' αὐτοὶ μάρτυρες καὶ τὸν Εἰρηναῖον, πρεσβύτερον ἤδη τότ' ὄντα τῆς ἐν Λουγδούνῳ παροικίας, τῷ δηλωθέντι κατὰ Ῥώμην ἐπισκόπῳ συνίστων, πλεῖστα τῷ ἀνδρὶ μαρτυροῦντες, ὡς αἱ τοῦτον ἔχουσαι τὸν τρόπον δηλοῦσι φωναί 2. "Χαίρειν ἐν "Θεῷ σε ἐν πᾶσιν εὐχόμεθα καὶ ἀεὶ, πάτερ Ἐλεύθερε. "Ταῦτά σοι τὰ γράμματα προετρεψάμεθα τὸν ἀδελφὸν "ἡμῶν καὶ κοινωνὸν Εἰρηναῖον διακομίσαι, καὶ παρακα- "λοῦμεν ἔχειν σε αὐτὸν ἐν παραθέσει, ζηλωτὴν ὄντα τῆς "διαθήκης Χριστοῦ. Εἰ γὰρ ἤδειμεν, τύπον τινὶ δικαιοσύ- "νην περιποιεῖσθαι, ὡς πρεσβύτερον ἐκκλησίας, ὅπερ ἐστὶν "ἐπ' αὐτῷ, ἐν πρώτοις ἂν παρεθέμεθα." 3. Τί δεῖ κατα- λέγειν τὸν ἐν τῇ δηλωθείσῃ γραφῇ τῶν μαρτύρων κατάλογον, ἰδίᾳ μὲν τῶν ἀποτμήσει κεφαλῆς τετελειωμένων, ἰδίᾳ δὲ τῶν θηρσὶν εἰς βορὰν παραβεβλημένων, καὶ αὖθις τῶν ἐπὶ τῆς εἱρκτῆς κεκοιμημένων, τόν τε ἀριθμὸν τῶν εἰσέτι τότε περιόντων ὁμολογητῶν; ὅτῳ γὰρ φίλον, καὶ ταῦτα ῥᾴδιον πληρέστατα διαγνῶναι, μετὰ χεῖρας ἀναλαβόντι τὸ σύγγραμμα, ὃ καὶ αὐτὸ τῇ τῶν μαρτυρίων συναγωγῇ πρὸς ἡμῶν, ὡς γοῦν ἔφην, κατείλεκται. Ἀλλὰ τὰ μὲν ἐπ' Ἀντωνίνου τοιαῦτα.

V. [Nic. H. E. IV, 12.] 1. Τούτου δὴ ἀδελφὸν Μάρκον Αὐρήλιον Καίσαρα λόγος ἔχει Γερμανοῖς καὶ Σαρμάταις ἀντιπαρατατόμενον μάχῃ δίψει πιεζομένης αὐτοῦ τῆς στρατιᾶς ἐν ἀμηχανίᾳ γενέσθαι, τοὺς δὲ ἐπὶ τῆς Μελιτηνῆς οὕτω καλουμένης λεγεῶνος στρατιώτας διὰ πίστεως ἐξ

ἐκείνου καὶ εἰς δεῦρο συνεστώσης ἐν τῇ πρὸς τοὺς πολεμίους παρατάξει γόνυ θέντας ἐπὶ γῆν κατὰ τὸ οἰκεῖον ἡμῖν τῶν εὐχῶν ἔθος ἐπὶ τὰς πρὸς θεὸν ἱκεσίας τραπέσθαι. 2. Παραδόξου δὲ τοῖς πολεμίοις τοῦ τοιούτου δὴ θεάματος φανέντος ἄλλο τι λόγος ἔχει παραδοξότερον ἐπικαταλαβεῖν αὐτίκα· σκηπτὸν μὲν εἰς φυγὴν καὶ ἀπώλειαν συνελαύνοντα τοὺς πολεμίους, ὄμβρον δὲ ἐπὶ τὴν τῶν τὸ θεῖον παρακεκληκότων στρατιὰν, πᾶσαν αὐτὴν ἐκ τοῦ δίψους μέλλουσαν ὅσον οὔπω διαφθείρεσθαι ἀνακτώμενον. 3. Ἡ δὲ ἱστορία φέρεται μὲν καὶ παρὰ τοῖς πόρρω τοῦ καθ' ἡμᾶς λόγου συγγραφεῦσιν, οἷς μέλον γέγονε τῆς κατὰ τοὺς δηλουμένους γραφῆς, δεδήλωται δὲ καὶ πρὸς τῶν ἡμετέρων. Ἀλλὰ τοῖς μὲν ἔξωθεν ἱστορικοῖς, ἅτε τῆς πίστεως ἀνοικείοις, τέθειται μὲν τὸ παράδοξον, οὐ μὴν καὶ ταῖς τῶν ἡμετέρων εὐχαῖς τοῦτο ὡμολογήθη γεγονέναι· τοῖς δέ γε ἡμετέροις, ἅτε ἀληθείας φίλοις, ἁπλῷ καὶ ἀκακοήθει τρόπῳ τὸ πραχθὲν παραδέδοται. 4. Τούτων δ' ἂν εἴη καὶ Ἀπολινάριος, ἐξ ἐκείνου φήσας τὴν δι' εὐχῆς τὸ παράδοξον πεποιηκυῖαν λεγεῶνα οἰκείαν τῷ γεγονότι πρὸς τοῦ βασιλέως εἰληφέναι προσηγορίαν, "κεραυνοβόλον" τῇ Ῥωμαίων ἐπικληθεῖσαν φωνῇ. 5. Μάρτυς δὲ τούτων γένοιτ' ἂν ἀξιόχρεως ὁ Τερτυλλιανὸς, τῇ Ῥωμαϊκῇ συγκλήτῳ προσφωνήσας ὑπὲρ τῆς πίστεως ἀπολογίαν, ἧς καὶ πρόσθεν ἐμνημονεύσαμεν, τήν τε ἱστορίαν βεβαιῶν σὺν ἀποδείξει μείζονι καὶ ἐναργεστέρᾳ. 6. Γράφει δ' οὖν καὶ αὐτὸς λέγων Μάρκου τοῦ συνετωτάτου βασιλέως ἐπιστολὰς εἰσέτι νῦν φέρεσθαι, ἐν αἷς αὐτὸς μαρτυρεῖ ἐν Γερμανίᾳ ὕδατος ἀπορίᾳ μέλλοντα αὐτοῦ τὸν στρατὸν διαφθείρεσθαι ταῖς τῶν Χριστιανῶν εὐχαῖς σεσῶσθαι. Τοῦτον δέ φησι καὶ

θάνατον ἀπειλῆσαι τοῖς κατηγορεῖν ἡμῶν ἐπιχειροῦσιν. 7. Οἷς ὁ δηλωθεὶς ἀνὴρ καὶ ταῦτα προσεπιλέγει· "ποταποὶ οὖν οἱ νόμοι οὗτοι, οἷς καθ' ἡμῶν μόνον ἔπονται "ἀσεβεῖς, ἄδικοι, ὠμοί; οὓς οὔτε Οὐεσπασιανὸς ἐφύλαξε, "καίτοι γε Ἰουδαίους νικήσας, οὓς Τραϊανὸς ἐκ μέρους "ἐξουθένησε, κωλύων ἐπιζητεῖσθαι Χριστιανούς, οὓς οὔτε "Ἀδριανός, καίτοι γε πάντα τὰ περίεργα πολυπραγμονῶν, "οὔτε ὁ Εὐσεβὴς ἐπικληθεὶς ἐπεκύρωσεν." Ἀλλὰ ταῦτα μὲν ὅπη τις ἐθέλῃ τιθέσθω, μετίωμεν δὲ ἡμεῖς ἐπὶ τὴν τῶν ἑξῆς ἀκολουθίαν. 8. Ποθεινοῦ δὴ ἐφ' ὅλοις τῆς ζωῆς ἔτεσιν ἐνενήκοντα σὺν τοῖς ἐπὶ Γαλλίας μαρτυρήσασι τελειωθέντος, Εἰρηναῖος τῆς κατὰ Λούγδουνον ἧς ὁ Ποθεινὸς ἡγεῖτο παροικίας τὴν ἐπισκοπὴν διαδέχεται. Πολυκάρπου δὲ τοῦτον ἀκουστὴν γενέσθαι κατὰ τὴν νέαν ἐμανθάνομεν ἡλικίαν. 9. Οὗτος τῶν ἐπὶ Ῥώμης τὴν διαδοχὴν ἐπισκόπων ἐν τρίτῃ συντάξει τῶν πρὸς τὰς αἱρέσεις παραθέμενος, εἰς Ἐλεύθερον, οὗ τὰ κατὰ τοὺς χρόνους ἡμῖν ἐξετάζεται, ὡσὰν δὴ κατ' αὐτὸν σπουδαζομένης αὐτῷ τῆς γραφῆς, τὸν κατάλογον ἵστησι, γράφων ὧδε·

VI. [Nic. H. E. IV, 15.] 1. "Θεμελιώσαντες οὖν καὶ "οἰκοδομήσαντες οἱ μακάριοι ἀπόστολοι τὴν ἐκκλησίαν "Λίνῳ τὴν τῆς ἐπισκοπῆς λειτουργίαν ἐνεχείρισαν. Τοῦ-"του τοῦ Λίνου Παῦλος ἐν ταῖς πρὸς Τιμόθεον ἐπιστολαῖς "μέμνηται, διαδέχεται δὲ αὐτὸν Ἀνέγκλητος. 2. Μετὰ "τοῦτον δὲ τρίτῳ τόπῳ ἀπὸ τῶν ἀποστόλων τὴν ἐπισκο-"πὴν κληροῦται Κλήμης, ὁ καὶ ἑωρακὼς τοὺς μακαρίους "ἀποστόλους, καὶ συμβεβληκὼς αὐτοῖς, καὶ ἔτι ἔναυλον "τὸ κήρυγμα τῶν ἀποστόλων καὶ τὴν παράδοσιν πρὸ "ὀφθαλμῶν ἔχων, οὐ μόνος· ἔτι γὰρ πολλοὶ ὑπελείποντο

"τότε ὑπὸ τῶν ἀποστόλων δεδιδαγμένοι. 3. Ἐπὶ τούτου "οὖν τοῦ Κλήμεντος στάσεως οὐκ ὀλίγης τοῖς ἐν Κο- "ρίνθῳ γενομένης ἀδελφοῖς, ἐπέστειλεν ἡ ἐν Ῥώμῃ ἐκκλη- "σία ἱκανωτάτην γραφὴν τοῖς Κορινθίοις, εἰς εἰρήνην "συμβιβάζουσα αὐτοὺς, καὶ ἀνανεοῦσα τὴν πίστιν αὐτῶν "καὶ ἣν νεωστὶ ἀπὸ τῶν ἀποστόλων παράδοσιν εἰλήφει." 4. Καὶ μετὰ βραχέα φησὶ "τὸν δὲ Κλήμεντα τοῦτον διαδέ- "χεται Εὐάρεστος, καὶ τὸν Εὐάρεστον Ἀλέξανδρος. Εἶθ' "οὕτως ἕκτος ἀπὸ τῶν ἀποστόλων καθίσταται Ξύστος, "μετὰ δὲ τοῦτον Τελεσφόρος, ὃς καὶ ἐνδόξως ἐμαρτύρησεν· "ἔπειτα Ὑγῖνος, εἶτα Πίος, μεθ' ὃν Ἀνίκητος, Διαδέξα- "μένου τὸν Ἀνίκητον Σωτῆρος νῦν δωδεκάτῳ τόπῳ τὸν "τῆς ἐπισκοπῆς ἀπὸ τῶν ἀποστόλων κατέχει κλῆρον "Ἐλεύθερος. 5. Τῇ αὐτῇ τάξει καὶ τῇ αὐτῇ διδαχῇ ἥ τε "ἀπὸ τῶν ἀποστόλων ἐν τῇ ἐκκλησίᾳ παράδοσις καὶ τὸ "τῆς ἀληθείας κήρυγμα κατήντηκεν εἰς ἡμᾶς."

VII. [Nic. H. E. IV, 13.] 1. Ταῦτα ὁ Εἰρηναῖος, ἀκουλούθως ταῖς προδιεξοδευθείσαις ἡμῖν ὑπογράψας ἱστορίαις ἐν οἷς ἐπέγραψε πέντε οὖσι τὸν ἀριθμὸν ἐλέγχου καὶ ἀνατροπῆς τῆς ψευδωνύμου γνώσεως, ἐν δευτέρῳ τῆς αὐτῆς ὑποθέσεως, ὅτι δὴ καὶ εἰς αὐτὸν ὑποδείγματα τῆς θείας καὶ παραδόξου δυνάμεως ἐν ἐκκλησίαις τισὶν ὑπολέλειπτο, διὰ τούτων ἐπισημαίνεται λέγων 2. "τοσοῦτον δὲ "ἀποδέουσι τοῦ νεκρὸν ἐγεῖραι, καθὼς ὁ κύριος ἤγειρε καὶ "οἱ ἀπόστολοι διὰ προσευχῆς, καὶ ἐν τῇ ἀδελφότητι πολ- "λάκις, διὰ τὸ ἀναγκαῖον τῆς κατὰ τόπον ἐκκλησίας πάσης "αἰτησαμένης μετὰ νηστείας καὶ λιτανείας πολλῆς, ἐπέ- "στρεψε τὸ πνεῦμα τοῦ τετελευτηκότος, καὶ ἐχαρίσθη ὁ "ἄνθρωπος ταῖς εὐχαῖς τῶν ἁγίων." 3. Καὶ αὖθίς φησι

μεθ' ἕτερα "εἰ δὲ καὶ τὸν κύριον φαντασιωδῶς τὰ τοιαῦτα
"πεποιηκέναι φήσουσιν, ἐπὶ τὰ προφητικὰ ἀνάγοντες αὐ-
"τοὺς ἐξ αὐτῶν ἐπιδείξομεν πάντα οὕτως περὶ αὐτοῦ καὶ
"προειρῆσθαι καὶ γεγονέναι βεβαίως, καὶ αὐτὸν μόνον
"εἶναι τὸν υἱὸν τοῦ θεοῦ. Διὸ καὶ ἐν τῷ ἐκείνου ὀνόματι
"οἱ ἀληθῶς αὐτοῦ μαθηταὶ, παρ' αὐτοῦ λαβόντες τὴν
"χάριν, ἐπιτελοῦσιν ἐπ' εὐεργεσίᾳ τῇ τῶν λοιπῶν ἀνθρώ-
"πων, καθὼς εἷς ἕκαστος τὴν δωρεὰν εἴληφε παρ' αὐτοῦ.
"4. Οἱ μὲν γὰρ δαίμονας ἐλαύνουσι βεβαίως καὶ ἀληθῶς,
"ὥστε πολλάκις καὶ πιστεύειν ἐκείνους αὐτοὺς τοὺς κα-
"ρισθέντας ἀπὸ τῶν πονηρῶν πνευμάτων καὶ εἶναι ἐν τῇ
"ἐκκλησίᾳ, οἱ δὲ καὶ πρόγνωσιν ἔχουσι τῶν μελλόντων
"καὶ ὀπτασίας καὶ ῥήσεις προφητικὰς, ἄλλοι δὲ τοὺς
"κάμνοντας διὰ τῆς τῶν χειρῶν ἐπιθέσεως ἰῶνται καὶ
"ὑγιεῖς ἀποκαθιστᾶσιν. Ἤδη δὲ, καθὼς ἔφαμεν, καὶ νε-
"κροὶ ἠγέρθησαν, καὶ παρέμειναν σὺν ἡμῖν ἔτεσιν ἱκανοῖς.
"5. Καὶ τί γάρ; οὐκ ἔστιν ἀριθμὸν εἰπεῖν τῶν χαρισμά-
"των, ὧν κατὰ παντὸς τοῦ κόσμου ἡ ἐκκλησία παρὰ θεοῦ
"λαβοῦσα ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ σταυρω-
"θέντος ἐπὶ Ποντίου Πιλάτου ἑκάστης ἡμέρας ἐπ' εὐεργε-
"σίᾳ τῇ τῶν ἐθνῶν ἐπιτελεῖ, μήτε ἐξαπατῶσά τινας μήτε
"ἐξαργυριζομένη· ὡς γὰρ δωρεὰν εἴληφε παρὰ θεοῦ, δω-
"ρεὰν καὶ διακονεῖ." 6. Καὶ ἐν ἑτέρῳ δὲ τόπῳ ὁ αὐτὸς
γράφει "καθὼς καὶ πολλῶν ἀκούομεν ἀδελφῶν ἐν τῇ ἐκ-
"κλησίᾳ προφητικὰ χαρίσματα ἐχόντων, καὶ παντοδαπῶς
"λαλούντων διὰ τοῦ πνεύματος γλώσσαις, καὶ τὰ κρύφια
"τῶν ἀνθρώπων εἰς φανερὸν ἀγόντων ἐπὶ τῷ συμφέροντι,
"καὶ τὰ μυστήρια τοῦ θεοῦ ἐκδιηγουμένων." Ταῦτα καὶ
περὶ τοῦ διαφορὰς χαρισμάτων μέχρι καὶ τῶν δηλουμένων
χρόνων παρὰ τοῖς ἀξίοις διαμεῖναι.

"τότε ὑπὸ τῶν ἀποστόλων δεδιδαγμένοι. 3. Ἐπὶ τούτου "οὖν τοῦ Κλήμεντος στάσεως οὐκ ὀλίγης τοῖς ἐν Κο- "ρίνθῳ γενομένης ἀδελφοῖς, ἐπέστειλεν ἡ ἐν Ῥώμῃ ἐκκλη- "σία ἱκανωτάτην γραφὴν τοῖς Κορινθίοις, εἰς εἰρήνην "συμβιβάζουσα αὐτοὺς, καὶ ἀνανεοῦσα τὴν πίστιν αὐτῶν "καὶ ἣν νεωστὶ ἀπὸ τῶν ἀποστόλων παράδοσιν εἰλήφει." 4. Καὶ μετὰ βραχέα φησὶ "τὸν δὲ Κλήμεντα τοῦτον διαδέ- "χεται Εὐάρεστος, καὶ τὸν Εὐάρεστον Ἀλέξανδρος. Εἶθ' "οὕτως ἕκτος ἀπὸ τῶν ἀποστόλων καθίσταται Ξύστος, "μετὰ δὲ τοῦτον Τελεσφόρος, ὃς καὶ ἐνδόξως ἐμαρτύρησεν· "ἔπειτα Ὑγῖνος, εἶτα Πίος, μεθ' ὃν Ἀνίκητος, Διαδέξα- "μένου τὸν Ἀνίκητον Σωτῆρος νῦν δωδεκάτῳ τύπῳ τὸν "τῆς ἐπισκοπῆς ἀπὸ τῶν ἀποστόλων κατέχει κλῆρον "Ἐλεύθερος. 5. Τῇ αὐτῇ τάξει καὶ τῇ αὐτῇ διδαχῇ ἥ τε "ἀπὸ τῶν ἀποστόλων ἐν τῇ ἐκκλησίᾳ παράδοσις καὶ τὸ "τῆς ἀληθείας κήρυγμα κατήντηκεν εἰς ἡμᾶς."

VII. [Nic. H. E. IV, 13.] 1. Ταῦτα ὁ Εἰρηναῖος, ἀκουλούθως ταῖς προδιεξοδευθείσαις ἡμῖν ὑπογράψας ἱστορίαις ἐν οἷς ἐπέγραψε πέντε οὖσι τὸν ἀριθμὸν ἐλέγχου καὶ ἀνατροπῆς τῆς ψευδωνύμου γνώσεως, ἐν δευτέρῳ τῆς αὐτῆς ὑποθέσεως, ὅτι δὴ καὶ εἰς αὐτὸν ὑποδείγματα τῆς θείας καὶ παραδόξου δυνάμεως ἐν ἐκκλησίαις τισὶν ὑπολέλειπτο, διὰ τούτων ἐπισημαίνεται λέγων 2. "τοσοῦτον δὲ "ἀποδέουσι τοῦ νεκρὸν ἐγεῖραι, καθὼς ὁ κύριος ἤγειρε καὶ "οἱ ἀπόστολοι διὰ προσευχῆς, καὶ ἐν τῇ ἀδελφότητι πολ- "λάκις, διὰ τὸ ἀναγκαῖον τῆς κατὰ τόπον ἐκκλησίας πάσης "αἰτησαμένης μετὰ νηστείας καὶ λιτανείας πολλῆς, ἐπέ- "στρεψε τὸ πνεῦμα τοῦ τετελευτηκότος, καὶ ἐχαρίσθη ὁ "ἄνθρωπος ταῖς εὐχαῖς τῶν ἁγίων." 3. Καὶ αὖθίς φησι

μεθ' ἕτερα "εἰ δὲ καὶ τὸν κύριον φαντασιωδῶς τὰ τοιαῦτα "πεποιηκέναι φήσουσιν, ἐπὶ τὰ προφητικὰ ἀνάγοντες αὐ- "τοὺς ἐξ αὐτῶν ἐπιδείξομεν πάντα οὕτως περὶ αὐτοῦ καὶ "προειρῆσθαι καὶ γεγονέναι βεβαίως, καὶ αὐτὸν μόνον "εἶναι τὸν υἱὸν τοῦ Θεοῦ. Διὸ καὶ ἐν τῷ ἐκείνου ὀνόματι "οἱ ἀληθῶς αὐτοῦ μαθηταὶ, παρ' αὐτοῦ λαβόντες τὴν "χάριν, ἐπιτελοῦσιν ἐπ' εὐεργεσίᾳ τῇ τῶν λοιπῶν ἀνθρώ- "πων, καθὼς εἷς ἕκαστος τὴν δωρεὰν εἴληφε παρ' αὐτοῦ. "4. Οἱ μὲν γὰρ δαίμονας ἐλαύνουσι βεβαίως καὶ ἀληθῶς, "ὥστε πολλάκις καὶ πιστεύειν ἐκείνους αὐτοὺς τοὺς καθα- "ρισθέντας ἀπὸ τῶν πονηρῶν πνευμάτων καὶ εἶναι ἐν τῇ "ἐκκλησίᾳ, οἱ δὲ καὶ πρόγνωσιν ἔχουσι τῶν μελλόντων "καὶ ὀπτασίας καὶ ῥήσεις προφητικὰς, ἄλλοι δὲ τοὺς "κάμνοντας διὰ τῆς τῶν χειρῶν ἐπιθέσεως ἰῶνται καὶ "ὑγιεῖς ἀποκαθιστᾶσιν. Ἤδη δὲ, καθὼς ἔφαμεν, καὶ νε- "κροὶ ἠγέρθησαν, καὶ παρέμειναν σὺν ἡμῖν ἔτεσιν ἱκανοῖς. "5. Καὶ τί γάρ; οὐκ ἔστιν ἀριθμὸν εἰπεῖν τῶν χαρισμά- "των, ὧν κατὰ παντὸς τοῦ κόσμου ἡ ἐκκλησία παρὰ Θεοῦ "λαβοῦσα ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ σταυρω- "θέντος ἐπὶ Ποντίου Πιλάτου ἑκάστης ἡμέρας ἐπ' εὐεργε- "σίᾳ τῇ τῶν ἐθνῶν ἐπιτελεῖ, μήτε ἐξαπατῶσά τινας μήτε "ἐξαργυριζομένη· ὡς γὰρ δωρεὰν εἴληφε παρὰ Θεοῦ, δω- "ρεὰν καὶ διακονεῖ." 6. Καὶ ἐν ἑτέρῳ δὲ τόπῳ ὁ αὐτὸς γράφει "καθὼς καὶ πολλῶν ἀκούομεν ἀδελφῶν ἐν τῇ ἐκ- "κλησίᾳ προφητικὰ χαρίσματα ἐχόντων, καὶ παντοδαπαῖς "λαλούντων διὰ τοῦ πνεύματος γλώσσαις, καὶ τὰ κρύφια "τῶν ἀνθρώπων εἰς φανερὸν ἀγόντων ἐπὶ τῷ συμφέροντι, "καὶ τὰ μυστήρια τοῦ Θεοῦ ἐκδιηγουμένων." Ταῦτα καὶ περὶ τοῦ διαφορὰς χαρισμάτων μέχρι καὶ τῶν δηλουμένων χρόνων παρὰ τοῖς ἀξίοις διαμεῖναι.

THE LIFE OF EUSEBIUS.

ABRIDGED FROM THE INTRODUCTION OF WILLIAM BRIGHT, D.D.

EUSEBIUS himself, in the "Ecclesiastical History," gives some indications of the date of his own birth. It took place, we learn, before the death of Dionysius, bishop of Alexandria,[1] and before the appearance of the heresy of Paul of Samosata;[2] but apparently somewhat later than the accession of Gallienus to sole sovereignty after the capture of Valerian.[3] This accession was in A.D. 260; the first Council of Antioch, on the case of Paul, was held in A.D. 264; and Dionysius died in the early part of A.D. 265.[4] Eusebius, therefore, was probably born not later than A.D. 263; that is, soon after the commencement of the second of those protracted periods of outward tranquillity into which the Church history of the third century may be divided.

The place of his birth was probably the city of which he was afterward bishop, and from which one of his two distinctive appellations was derived: we usually speak of him as "Eusebius of Caesarea." That stately "head of Judaea," as Tacitus calls it,[5] although founded as a monument of Herodian policy and splendor, had become so richly stored with Christian associations, extending from the conversion of Cornelius to the labors and teaching of Origen,[6] as to be an appropriate scene for the mental and moral training of the future historian of the primitive Church of Christ. Here, as we may infer from his own words in a celebrated letter to the people of the diocese,[7] he was catechized and baptized, probably by Bishop Theotecnus;[8] the

[1] H. E., iii., 28. [2] Ib., v., 28. [3] Ib., vii., 26.
[4] Le Quien, Oriens Christ., ii., 395; Neale, Hist. Alex., i., 39.
[5] Tac., Hist., ii., 79. [6] Eus., H. E., vi., 23.
[7] Soc., i., 8. [8] H. E., vii., 14.

next bishop, Agapius, a hard-working and warm-hearted chief pastor,[1] appears to have ordained him to the priesthood.

It was probably not long after the accession of Diocletian, in A.D. 284, that Pamphilus, a Phoenician who had studied at Alexandria, quitted Egypt for Palestine, settled in the city which had been Origen's second home, was enrolled among its presbyters, established there a school of theological learning,[2] and became "the dearest of friends" to Eusebius. Some of the happiest and most profitable days of Eusebius's life must have been spent among the books which Pamphilus had collected, and which included a carefully arranged series of the Pauline Epistles, a copy of the "Gospel according to the Hebrews"—a transcript by his own hand of the greater part of the writings of Origen,[3] and Origen's editions of the Old Testament, called "Hexapla" and "Tetrapla," by help of which he was able, in conjunction with Eusebius, to produce a new recension of the Septuagint, afterward described by Jerome as "the Palestinian."[4] They would also find ample materials for research in the library which had been there founded by the martyred Bishop Alexander, and which abounded in letters of eminent ecclesiastics.[5] He read through the fifteen books "Against the Christians," in which Porphyry,[6] about A.D. 270, had concentrated large masses of destructive criticism; he became familiar with Pagan arguments against Scripture history or Christian doctrine — Pagan sarcasms (in the style of Celsus) against Christian belief as "blind and irrational"[7]—Pagan insults to the Personal Object of that belief, as one who would be classed with the most successful of "impostors."[8] Nor was he incurious as to that other line of hostility, not less bitter than that of Paganism itself, which struck at the Church, and at her faith in a crucified Christ, from the ground of the Jewish Synagogue.[9]

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[1] H. E., vii., 32.

[2] Ib., vii., 32.

[3] Ib., vi., 32; Jerome, de Vir. Ill., 75.

[4] Jerome, c. Ruf., ii., 27.

[5] H. E., vi., 20.

[6] See H. E., vi., 19; Praep. Ev., x., 9.

[7] Praep. Ev., i., 1, 5; vii., 1; xii., 1; xiv., 10; xv., 1; Dem. Ev., i., 1.

[8] Dem. Ev., iii., 3, 6.

[9] Praep. Ev., i., 2; Dem. Ev., ii., 1.

So passed the quiet years, during which attacks like these were the worst that befell Christianity. The Church had rest from actual oppression. Eusebius tells us[1] that "in every city the old houses of prayer" had become too small for the increasing congregations, and "new churches on a larger scale were to be seen rising up." Christians, well known to be such, were to be seen on the tribunal of the magistrate, or in the chair of the prefect, exempted by special grant from compliance with Pagan rites, and strong in the confidence and esteem of a Pagan sovereign.[2] Others held places of trust in "Caesar's household." Eusebius, during a visit to Antioch, listened with satisfaction to the expository sermons of Dorotheus, a presbyter and a learned Hebraist, whom Diocletian had appointed to the superintendence of the purple-dye works at Tyre.[3] And when, in the autumn of A.D. 296, Eusebius saw Diocletian on his way through Palestine, with Constantine, the son of the Caesar Constantius, in attendance at his right hand, he had probably as little expectation that the grave, self-controlled sovereign would, in less than seven years, be induced to begin the most terrible of persecutions, as that the tall and handsome young prince would, somewhat later, sit on the throne of the empire as an Augustus professing himself the servant and instrument of Christ.[4]

Before these seven years were ended, Eusebius appears to have planned, and even commenced, his elaborate work on Chronology. Eusebius confesses that the freedom so long enjoyed by the Church had betrayed her members into factiousness and negligence: "as if we had no perception of the divine judgments, we went on adding sin to sin."[5] The storm burst forth in February of A.D. 303, when orders were given, and obeyed, which must have brought home to the most superficial and self-complacent Christians the actual presence of a day of visitation. "With his own eyes" Eusebius saw "churches pulled down, and the Scriptures burned in the market-place:"[6] the heart-piercing sight was marked by him ever afterward as an epoch—he describes the first seven books of his History as embracing the

[1] H. E., viii., 1. [2] Ib., viii., 1, 9, 11 [3] Ib., vii., 32.
[4] Vit. Con., i., 19. [5] H. E., viii., 1. [6] Ib., 2; cf. x., 4.

whole period from our Saviour's nativity to the destruction of the houses of prayer."[1] After the first year, laymen suffered as well as clergy. A young Lycian, named Apphianus, on coming to Caesarea, lodged in the same house with Eusebius, and was aided by him in spiritual preparation for the "conflict," which, in fact, he invited,[2] but in which he "more than overcame." One hardly understands how Eusebius himself escaped seizure: at times he seems to have withdrawn from the city, for we find him visiting a fugitive bishop named Meletius, from Pontus, who for seven years inhabited a hiding-place in Palestine.[3] He found means also to pursue his studies, for he wrote his "Eclogae Propheticae," or comments on some portions of the Old Testament, the extant portion of a large work called a "General Elementary Introduction"[4]—"under the blast," as he says, "of the present persecution, fiercer than all that had preceded it."[5] But about the end of A.D. 307, all other thoughts and interests were absorbed in solicitude for Pamphilus, who, after cruel tortures, was cast into prison, where Eusebius, regardless of danger, "became his constant companion; and during the two years that this imprisonment lasted, the two friends composed together a 'Defense of Origen,' in five books, to which Eusebius afterward added a sixth;"[6] and the work, originally dedicated to "the Christians condemned to the mines in Palestine,"[7] became long afterward important in the Origenistic controversy. The parting of the friends came at last: Pamphilus, with eleven others, was martyred in February of A.D. 309:[8] it was then, probably, that Eusebius visited Tyre, where he became intimate with the newly appointed bishop, Paulinus, and where also he saw Christians exposed to wild beasts in the amphitheatre.[9] From Tyre he

[1] H. E., vii., 32.

[2] Mart. Pal., 4. Comp. ib., 3. Contrast the judgment expressed by the Church of Smyrna in iv., 15; and see Cypr., Ep. 80.

[3] H. E., vii., 32. [4] Ecl. Proph., iii., prooem. [5] Ib., i., 8, 20.

[6] Burton, Eccl. Hist., ii., 449, after H. E., vi., 33; Photius, Bibl., 118. Jerome (c. Ruf., i., 11) quotes from the sixth book a criticism on Methodius of Tyre.

[7] See Routh, Rell. Sacr., iv., 341. [8] Mart. Pal., 11.

[9] H. E., viii., 7. He says that for a time the beasts would not touch

proceeded to Egypt, where, by his own statement, he witnessed several martyrdoms, and procured information about others,[1] particularly about that of Phileas, bishop of Thmuis. He had returned to Palestine at the end of A.D. 309. He may have been able to live quietly at Caesarea, and resume his literary work: it was probably at this time that he wrote what Photius calls his "little book"—still extant—in reply to certain "Remarks by a Lover of Truth, addressed to Christians," in which Hierocles, a Pagan magistrate (who had been one of the first instigators of the persecution), had represented Apollonius of Tyana, the Pythagorean mystic of the first century, as having done greater works than Christ.[2] A far more welcome task, and one which he doubtless took in hand at the first opportunity, was the composition of a Life of Pamphilus, including a catalogue of his library;[3] and a kindred work was the collection of more than a hundred letters of Origen into "tomes,"[4] "that they might never again be scattered."[4]

In the beginning of A.D. 317, the alliance of Constantine and Licinius compelled Maximin to announce a milder policy. After his defeat by Licinius, he proclaimed a complete toleration,[5] but soon afterward died miserably at Tarsus. And now, at last, the Church had rest from persecution; and it was, probably, amid the "indescribable gladness" and triumph of a time which Eusebius compares to a day of cloudless splendor[6] that he was chosen to the bishopric of Caesarea, then vacant, it seems, by the recent death of Agapius.[7] One of his first episcopal acts was to attend the dedication of a new and splendid church, built at Tyre by his friend, Bishop Paulinus; and the florid discourse which he then delivered, and which is chiefly valuable for its description

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them. He found Pagan mythology rife and current in Phoenician cities and villages, Praep. Ev., ii., prooem.

[1] H. E., viii., 9. Cf. Gibbon, ii., 284, on the ambiguity of his language.

[2] See Hierocl., 2 sq.; Lactantius, Div. Instit., v., 2; Phot., Bibl., 39. On Apollonius, see Dict. Biogr.; Farrar's Bamp. Lect., p. 87.

[3] H. E., vi., 32; Mart. Pal., 2. [4] H. E., vi., 36. [5] Ib., ix., 10.

[6] Ib., x., 1. [7] Agapius had not suffered martyrdom.

of a basilica of that period, is included in the tenth book of the Church History.[1]

His literary works went on apace, facilitated by the Church's new prosperity: he wrote essays on various Scriptural subjects, as the seventy weeks of Daniel,[2] the numerous offspring of the Patriarchs,[3] the fulfillment of Christ's predictions,[4] together with a larger work on "Discrepancies in the Gospels," or "Questions and Solutions on some points in the Gospel History."[5] Nor can we go far wrong in assigning to this period the famous letter to Carpianus, in which, after observing that "Ammonius of Alexandria" had arranged by the side of St. Matthew's Gospel the parallel passages of other Gospels, he says that he had "taken the occasion"[6] from this scheme to construct a better, by which a series of ten "Canons" or tables, referring to various "sections" of the Gospels, should exhibit the various cases of Evangelical parallelism, without breaking up the sequence and order of three Gospels for the sake of adhering to the first. And it was evidently soon after the great deliverance of the Church, followed up as this was by an increase of its adherents, that he composed his earliest extant work on evidential theology, the "Theophaneia," of which the Greek original is lost, but a Syriac version was found at Nitria, in Egypt, and translated by Professor Lee, of Cambridge, in 1843.[7] About this time Constantia, the sister of Constantine, requested the bishop of Caesarea to send her a certain picture supposed to represent Christ. Eusebius declined to do so, alleging, according to a letter cited as his in the Iconoclastic controversy, that the Saviour's glorified form could not be portrayed without irreverence, nor without risk of a sensuous misconception; but in some of his words, says Neander significantly, "we recognize" the ultra-spiritualism of "the Origenist."[8]

[1] H. E., x., 4. See Bingham, viii., 3, 1 sq. [2] H. E., i., 6.

[3] Praep. Ev., vii., 8; Dem. Ev., i., 9. De Spir. S., 72.

[4] Praep. Ev., i., 3. [5] Dem. Ev., vii., 3.

[6] Or, as we should say, "availed himself of the hint" (εἰλῃφὼς ἀφορμάς).

[7] See Dr. Lee's Preface, p. xxi.

[8] Mansi, Conc., xiii., 700; Neander, Ch. Hist. (E. Tr.), iii., 389. See Eus., H. E., vii., 18, on some then extant pictures of Christ.

But we recognize, not less, a signal excellence of the Origenistic spirit in that desire to recommend Christianity to thoughtful and candid inquirers,[1] which led Eusebius to plan and execute an elaborate work consisting of two long treatises, the "Preparation for the Gospel," in fifteen books, and the "Demonstration of the Gospel," in twenty. The former is remarkable for its large extracts from ancient Greek writers,[2] and exhibits the author's acquaintance with Pagan mythology and philosophy,[3] as well as with Pagan and Jewish objections to the Christian creed. Although dedicated to Theodotus, bishop of Laodicea,[4] it was evidently addressed to Pagan minds;[5] and, as evidently, was written while the recollection of Pagan persecution was still fresh.[6] The last chapter introduces the reader to the succeeding treatise on the "Demonstration of the Gospel,"[7] of which only half remains to us, and in which Eusebius dwells on the relation of Christianity to earlier divine economies, the Messianic sense and Christian fulfillment of prophecy, the simplicity and truthfulness of the Gospel narratives,[8] the moral contrast between Christ and all "impostors,"[9] the majesty of his person and the sacrificial efficacy of his death,[10] the manifestly supernatural success of his first disciples,[11] the witness borne to him by the Church and the Sacraments,[12] and not less by the misery of the nation that had denied his claim.[13] Eusebius wrote thus, as he tells us, while "churches were to be seen flour-

[1] See Pressensé, Trois Prem. Sièc., ii., tome 2, p. 365. "Origène a donné . . . l'apologie . . . la mieux faite pour amener la pensée humaine aux pieds du Christ."

[2] See Fabricius, Bibl. Gr., vii., 346, ed. 1801. "Opus profecto nobilissimum," Cave, Hist. Lit., i., 178. See Photius, Bibl., 9, "in which, to speak generally, he exposes the absurdity of Paganism."

[3] Praep. Ev., iii., 10; x., 4; xi., 4; xiii., 14; xiv., 2; xv., 3, 13, 32, 61.

[4] See Praep. Ev., i., 1; so Dem. Ev., i., 1. For Theodotus, see Theodoret, H. E., i., 5.

[5] Praep. Ev., xv., 61. Cf. xiv., 2; xv., 1. [6] Ib., xii., 10.

[7] Referred to in H. E., i., 2. [8] Dem. Ev., iii., 5. [9] Ib., 6.

[10] Ib., i., 10; iv., 3; x., 1. [11] Ib., iii., 7. [12] Ib., v., 3.

[13] Ib., ii., 3; vi., 13, 18.

ishing amid cities and villages,"[1] and while the Roman power restrained the Egyptian Pagans from "uttering insults against our Saviour's Church."[2]

But, while carrying on this work, the indefatigable bishop of Caesarea was preparing the ground for the great edifice of his Ecclesiastical History. He had already, as we have seen, drawn up his "Chronological Tables" of events, including those of the Christian period; and he must have taken a special pleasure in forming his "Collection" of records of ancient Martyrdoms from authentic documents, which, in all likelihood, were supplied to him by public registrars under express order from the government. This noble Book of Martyrs, several times referred to in his Church History,[3] is unhappily lost. One fragment of it, indeed, we possess in the precious narrative of the persecution at Lyons, which so grandly opens the fifth book of the Church History.

The sufferings and triumphs of "the white-robed army of Martyrs" form one of the various subjects which Eusebius undertook to treat of in his Church History.[4] Others were—the leading events in the Church's annals, the chief bishops in the most conspicuous sees, the principal Church writers and other teachers, the various heresiarchs, the troubles which befell the Jewish race from the epoch of the crucifixion, the several occasions and forms of heathen hostility to "the divine teaching," and, "beside all, the gracious and merciful assistance of our Lord and Saviour, Jesus, the Christ of God."[5] In marking out this path for himself, he knew that he could find hardly any "footprints of previous travelers;" a few narratives of limited scope embraced some parts of the great theme; he might see, as he expresses it, some "torches" gleaming through the darkness, might hear some "voices, as from a far-off height, directing him which way to go:" but if, for instance, the "Memorials" of He-

[1] Dem. Ev., v., 3.

[2] Ib., vi., 20.

[3] H. E., iv., 15; v., prooem., 4, 21.

[4] For references to martyrdom in the History, see iv., 15; vi., 1, 39, 42, and viii. freq., Mart. Pal., pass.; x., 9.

[5] H. E., i., 1.

gesippus[1] (to whom in these words he chiefly refers) could not offer him any continuous guidance, there were other and abundant aids in an ample store of important Church documents, as catalogues of bishops[2] and records of synods,[3] or apologetic, doctrinal, and polemical treatises, or letters, by men who, if they had not written Church history, had in various measures *acted* it. Moreover, he could illustrate his subject by the help of Jewish and Pagan[4] writers, and produce State papers, as imperial edicts or rescripts, many of which, no doubt, were supplied to him by Constantine: his knowledge of the lives of some eminent Churchmen, as Origen and Dionysius of Alexandria, was full and accurate: he had access to much traditional information,[5] and, as regarded the more recent events, to much testimony of a primary or all but primary kind.

While he was meditating and elaborating these works, and also while he was anxiously watching the revival of persecution under Licinius,[6] Eusebius became, unhappily for himself, involved in the great doctrinal controversy which had broken forth in Egypt in the year 319. Arianism, it need hardly be said, affirmed that the Son of God, although "divine," was not coeternal with the Father, and was therefore extraneous to the uncreated Godhead. Eusebius did not thoroughly side with Arius, and distinctly disapproved of part of his language, yet he so far answered the Alexandrian presbyter's appeal for support as to write in his behalf to his bishop, Alexander.[7] He did more: he sent a letter to a Syrian prelate named Euphration, in which he said that the Son was "God," but not "very God;"[8] and when Arius, after his sojourn at Nicomedia with Eusebius's namesake

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[1] H. E., iv., 8, 22. For Hegesippus, see Westcott on the Canon, p. 186.

[2] See H. E., iv., 5, 22; and Heinichen's note on v., 12, criticising a remark of Pearson's.

[3] E. g., H. E., v., 23, 25; vii., 30.

[4] For Pagan authorities, cf. H. E., ii., 7, 8; iii., 18; iv., 2; v., 5.

[5] E. g., vi., 5, 9, for local traditions.

[6] Ib., x., 8; Vit. Con., ii., 1 sq.

[7] Theod., i., 6.

[8] S. Ath., de Syn., 17; Mansi, Conc., xiii., 701.

(supposed, but needlessly, to be his kinsman[1]), returned to Palestine, the metropolitan of Caesarea was one of those prelates who allowed him to hold services on condition that he should seek reconciliation with Alexander.[2]

The well-meant but ignorant endeavor of the Church's imperial patron[3] (then and long afterward unbaptized) to effect the accommodation desired by Eusebius, failed, as it could not but fail. The Nicene Council followed, in the summer of A.D. 325. Eusebius, of course, attended, and was profoundly impressed by that majestic gathering, which he afterward likened to "a glorious garland composed of beautiful flowers of every hue."[4] He occupied a distinguished position in the Council: he was its spokesman in welcoming the emperor. He verbally acquiesced in its doctrinal decisions, and the consequent condemnation of Arius, but he did so reluctantly, under pressure, and in senses of his own. He knew that he would be thought to have compromised his convictions, and therefore wrote his account of the transaction to the people of his diocese, and, as Athanasius expresses it, "excused himself in his own way."[5] He gained, however, some solace amid his vexation, if, as has been suggested with much probability, he was commissioned, as the most erudite member of the Council, to facilitate the practical solution of the "Paschal question" by "adjusting the lunar date to the solar year."[6] Some such request was probably the occasion of his revision of the Paschal cycle of nineteen years, constructed in the third century by the Alexandrian scholar Anatolius;[7] and he afterward published a treatise on the subject, which Constantine "read with pleasure," and caused to be put into wide circulation.[8]

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[1] Cf. Theod., i., 5. [2] Soz., i., 15.

[3] Soc., i., 7: see Prof. Lee's Theophania, p. xxv.

[4] Vit. Con., iii., 6. [5] Ath., de Decr. Nic., 3; de Syn., 13.

[6] Stanley, Eastern Church, p. 182; Hefele, Hist. of Councils, b. ii., c. 2, s. 37.

[7] Jerome, de Vir. Ill., 73. For Anatolius, who became bishop of the Syrian Laodicea, see H. E., vii., 32.

[8] Vit. Con., iv., 35. The Eccl. Hist. shows his interest in the "Paschal question:" see v., 23 sq.; vi., 22; vii., 32.

The solemn closing of the Nicene Council was combined by the emperor with the opening festival of his "Vicennalia," for he entered the twentieth year of his reign on July 25, 325. Eusebius, who describes the imperial banquet then given to the prelates as a kind of "image of Christ's promised kingdom,"[1] appears to have regarded this epoch as a fitting *terminus* alike for the Chronicle and the Church History.

It was probably after the conclusion of the History[2] that Eusebius wrote a long treatise, apparently in twenty-five[3] books, in reply to Porphyry's work, already referred to, "Against the Christians;" but his attention and interest must have been largely absorbed, in A.D. 326 and A.D. 327, by proceedings in Jerusalem and its neighborhood, which he regarded as a signal gain to Christianity. The Sepulchre of Christ, he tells us,[4] was brought to light by the removal of a large paved mound which had been raised over it, and been crowned by a "true sepulchre of souls" in the form of a temple of Aphrodite. The work of excavation was carried on under orders from the emperor, who, rejoicing in its successful result, instructed the provincial authorities to furnish materials for a splendid basilica, which was to be erected in immediate proximity to the sepulchral cave, as a "Memorial church of the Saviour's Resurrection." Of any alleged discovery of "the true Cross," Eusebius says nothing;[5] yet some story to that effect must have been current within ten years, at least, after he wrote his "Life of Constantine;"[6] and he may have purposely ignored it, as not believing it to be true. He had not the slightest doubt as to the identification of the sepulchre: he dwells with evident delight on the details of the new church, which he calls "a new Jerusalem:"[7] he celebrates

[1] Vit. Con., iii., 15.

[2] For he does not mention this treatise in H. E., vi., 19: so Valesius. See also Tillemont, vii., 64.

[3] See Vallars. on Jerome, de Vir. Ill., 81. Cf. Jerome, Ep. 70, 3.

[4] Vit. Con., iii., 26 sq.

[5] The expression in Vit. Con., iii., 30, "token of the most holy Passion," refers, in fact, to the Sepulchre.

[6] See Cyril of Jerusalem, Catech., iv., 10; x., 19; xiii., 4.

[7] Vit. Con., iii., 33.

the pious activity of Constantine's mother Helena in building churches on the Mount of Olives and at Bethlehem, and also the touching union, in her conduct, of assiduous devotion with munificent and tender-hearted charity.[1] Her son was not behindhand in zeal for Church extension[2] throughout Palestine; and Eusebius, in common with other prelates, received from him a letter of rebuke for "neglecting" to suppress the superstitious Pagan observances carried on at Mamre under "Abraham's terebinth."[3] It was probably while our author's mind was thus dwelling on the sacred sites that he wrote, as Jerome tells us,[4] an explanation of the names applied to various nations by the Hebrews—a topographical account of Judaea and of the ancient districts of the tribes, with a plan of Jerusalem and the Temple—and an "Onomasticon," or alphabetical catalogue of the names of places mentioned in the Old Testament. This last book exists in Greek, and a free translation of it into Latin is among the writings of Jerome. It was dedicated to Bishop Paulinus.

But the quiet work thus resumed by Eusebius was again interrupted by a transaction which has brought no honor on his memory. Eustathius, bishop of Antioch, had openly charged Eusebius with unfaithfulness to the creed which he had accepted at Nicaea.[5] Eusebius retorted by taxing him with Sabellian heresy; a tribunal of bishops pronounced Eustathius guilty, and persuaded Constantine to sustain their award. Eustathius was sent into exile:[6] Eusebius, either then or soon afterward,[7] was proposed by the Arianizers for the bishopric of Antioch: strong influence was exerted in support of the proposal, but strong opposition was also manifested: Eusebius himself tells us that

[1] Vit. Con., iii., 44.

[2] Ib., ii., 46 (letter to Eusebius and other bishops).

[3] Ib., iii., 51 sq.

[4] Jerome, Praef. de Loc. Hebr.

[5] *παραχαράττοντα*, Soc., i., 23.

[6] Tillemont, vii., 29. See Chrys., Hom., in S. Eustath., 3, 4; Jerome, de Vir. Ill., 85.

[7] From Eusebius's own account, and that of Socrates (i., 24) and Sozomen (ii., 19), it would seem that this proposal followed immediately after the ejection of Eustathius; but Theodoret makes Eulalius succeed Eustathius, and places the proposal after his speedy death.

swords were nearly drawn.[1] He takes credit to himself for having acted as a peacemaker, and deprecated the proposed translation as contrary to the canons of the Church.[2] Constantine commended his scruples and his unselfishness,[3] and also wrote to his supporters at Antioch that he had long known the abilities and merits of the bishop of Caesarea, but that to transfer him to Antioch would be a wrong to his own church.[4]

Eusebius also took part in the Arian faction's attack on Athanasius, which Constantine cut short by sending Athanasius into exile at Treves. While at Constantinople, he united with his friends in a judicial inquiry into the tenets of a friend of Athanasius, who is described as having been impelled by the intensity of his anti-Arianism into a peculiar modification of Sabellianism. This was Marcellus, bishop of Ancyra, who, provoked by the popularity of an Arian treatise, had put forth a book in which—according to the extant extracts—he represented the "Word" as eternal but impersonal, and reserved the title "Son of God" for the man Jesus, whom the Word had selected as its temporary organ.[5] A council now held at Constantinople condemned Marcellus, and requested Eusebius to answer his book, and the task was zealously discharged in two books "Against Marcellus," and three "on Ecclesiastical Theology"—writings which would suffice to prove that their author was neither really orthodox nor consistently Arian, but, in fact, the chief founder of the semi-Arian school.

He spent the winter of A.D. 335–6 at Constantinople. To him the new capital, intended to be a purely Christian city, and dedicated, as he tells us, to the God of Martyrs,[6] was a place of surpassing interest. He had already, at the imperial founder's request, sent for use in its churches fifty copies of the Scriptures, executed by skilled hands in sets of three or four leaves, in volumes splendidly adorned: a deacon of his had conveyed them, at the public expense, to Constantinople.[7] He would now, while

[1] Vit. Con., iii., 59.

[2] Alluding, probably, to the fifteenth Nicene canon.

[3] Vit. Con., iii., 61.

[4] Ib., 60.

[5] See Athan., Treatises (Lib. Fath.), ii., 505.

[6] Vit. Con., iii., 48.

[7] Ib., iv., 36; cf. ib., iii., 1.

traversing the city, admire those stately basilicas of Irene, of Dynamis, of the Apostles—the statue of Rhea, with its hands turned into a suppliant posture—the gilded figures of the Good Shepherd and the prophet Daniel over the fountains in the market-places:[1] in front of the palace he would see a picture of Constantine, with a cross above his head, and under his feet a serpent, transfixed and hurled into the sea: in the chief state apartment he would look up—doubtless remembering what Constantine had asseverated as to the appearance of the luminous cross with "By this conquer"[2]—at the cross of gold and jewels which glittered in the ceiling, and beneath which, perhaps, he himself stood while delivering an address on the holy Sepulchre before the assembled court, the emperor himself, as he tells us with complacency, "declining, though requested, to sit down"[3]—which, as Tillemont drily observes, was "no small proof of his patience."

Another discourse, pronounced under like circumstances, is extant—the panegyric called "The Praises of Constantine," whose "Tricennalia" was being celebrated.

One other reminiscence of Eusebius's stay at Constantinople is best given in his own words. "I myself, once arriving at the palace gates, saw many barbarian envoys standing there in due order, differing in dress, hair, beards—grim and terrible in aspect, gigantic in stature—some ruddy-faced, others pale. One saw them—just as one might in a picture—presenting to Constantine golden and jeweled crowns, yellow-haired boys, rich robes, horses, shields, spears, bows and arrows. . . . He accepted their presents, and gave rich gifts in return."[4]

About a year after his return home, Eusebius received the news of his patron's death, at the Whitsuntide of A.D. 337. He paid the last homage to Constantine's memory by writing that "Life" of which Socrates says, with too much justice, that the author was "more intent on making a high-wrought eulogy than on giving an accurate narrative."[5]

He did not long survive the object of his enthusiastic loyalty

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[1] Vit. Con., iii., 49. [2] Ib., i., 28. [3] Ib., iv., 33.
[4] Ib., iv., 7. [5] Soc., i., 1.

—if we may so apply the word. He died about A.D. 340,[1] being between seventy and eighty years old—probably soon after another Arianizing intrigue, supported by the new emperor Constantius, had driven Athanasius into a second exile, and seated the intruder Gregory on the "Alexandrian throne."[2] This event, and the subsequent arrival of two Roman presbyters at Antioch, to invite the anti-Athanasian prelates, on the part of Pope Julius, to a council, were perhaps the last occurrences affecting the Church which were made known to "the father of Church history." He was succeeded in the see of Caesarea by his pupil Acacius, who inherited his invaluable library, and who soon became conspicuous as representing a peculiar form of Arianism, destined to temporary but almost world-wide success.[3] We may well regret that his "Life of Eusebius" has not come down to posterity.

The "volumes published" by Eusebius are described by Jerome as "innumerable."[4] Among those which can not be assigned to any particular period of his life may be mentioned three, now lost, which "were read" by Photius[5] in succession—the "Ecclesiastical Preparation," the "Ecclesiastical Demonstration," and an apologetic work called "Refutation and Defense," in which he marshaled certain Pagan objections, and answered them "fairly well," says Photius (with a touch of what Gibbon[6] calls his "discreet freedom"), "if not quite satisfactorily." Another lost work is referred to by Epiphanius, when he classes Eusebius of Caesarea among those who have written against Manicheism.[7] The Commentary on the First Epistle to the Corinthians, mentioned by Jerome,[8] has also perished. The "very learned"[9] Commentary written by Eusebius on the whole Psal-

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[1] See Soc., ii., 4.

[2] About Easter, A.D. 340, as may be inferred from the date of the thirteenth festal letter of Athanasius.

[3] That of which the symbol was *Homoion*, and which triumphed at the Council of Ariminum nearly twenty years after Eusebius's death.

[4] Jerome, de Vir. Ill., 81.

[5] Photius, Bibl., 11–13.

[6] Gibbon, vii., 40.

[7] Epiph. Haer., 66, 21.

[8] Jerome, Ep. 49.

[9] Ib., de Vir. Ill., 81: cf. Ep. 112.

ter, which was translated by Eusebius of Vercellae[1] into Latin, "lay long neglected," says Cave,[2] until Montfaucon discovered and published the greater part of it—as he did also in regard to the Commentary on Isaiah.[3] Fragments of the Commentary on the Song of Solomon, and of a work on the Lives of the Prophets, have also been preserved. He is also said to have written an essay on Weights and Measures, another on the Death of Herod, and a preface to the Canticle of Moses in Exod. xv.[4] Of the "fourteen Opuscula" attributed by Sirmond to Eusebius, the first only—an anti-Sabellian treatise[5]—is supposed by Tillemont[6] to be his; but all of them are characterized by Fabricius[7] as "not unworthy" of him. His history has been criticised as showing imperfect acquaintance with Western affairs, and imperfect knowledge of the Latin language;[8] Gibbon and others have attacked his honesty, especially in dealing with Constantine and the Arians.[9] He is also thought to lack power to use his facts with steadiness, and places are pointed out where the same event is differently dated or related.[10] His style is also criticised as wanting in simplicity and lucid order.

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[1] Jerome, de Vir. Ill., 96; Ep. 61. This work was promised, as it were, by Eusebius in Dem. Ev., v., 21.

[2] Hist. Lit., i., 180.

[3] Jerome, de Vir. Ill., 81. He says that it consisted of ten books.

[4] See Fabricius, Bibl. Gr., vii., 407.

[5] Sirmond, Op., i., 1; Galland, Bibl. Patr., iv., 469. This treatise alludes to "the Galatian," supposed to be Marcellus of Ancyra.

[6] Tillemont, vii., 62. [7] Fabr., Bibl. Gr., vii., 406.

[8] Pearson; Valesius, H. E., vii., 27; Wordsworth's Hippolytus, 128; H. E., vi., 20, 22, 43; vii., 3, 27, 32; ii., 2, 25; iii., 20, 33; iv., 8; viii., 17.

[9] Gibbon, ii., 281; H. E., viii., 1, 2; ii., 10.

[10] H. E., iii., 25, 31; vii., 25; ii., 6; i., 10; ii., 23; iv., 15; vi., 38; vii., 11.

NOTES.

NOTES.

[The letters H., G., K., F., and M. refer to the Greek Grammars of Hadley, Goodwin, Kühner, Farrar's Greek Syntax, and March's Anglo-Saxon Grammar. Sections in Crosby's Greek Grammar are referred to by numbers merely. The angle (<) is placed between two forms, one of which is derived from the other by euphonic changes, the opening toward the full form. The usual abbreviations of grammatical terms are used.]

BOOK FIRST.

CHAPTER I.

THE SUBJECT OF THE WORK.

1, 2. Τὰς διαδοχάς: the object of παραδοῦναι, line 18, which is the object of προῃρημένος, which agrees with the subject of ἄρξομαι, line 19, *Having chosen to hand down in writing the successions of the apostles, with the times from Christ to us.* The following clauses as far as παραδοῦναι have similar government, viz., ὅσα λέγεται, *what* things *are said to have occurred;* ὅσοι ἠγήσαντο, *what persons governed;* ὅσοι ἐπρέσβευσαν τὸν θεῖον λόγον, *who preached* without writing or with; τίνες ἐλάσαντες ἀνακεκηρύχασιν, *who,* and what sort, *drawn* by desire, etc., *proclaimed* themselves, and when; τὰ περιελθόντα, the things coming upon the whole race of the Jews; ὅσα ὁ θεῖος λόγος πεπολέμηται, *what the divine word has encountered;* πηλίκοι διεξῆλθον, *how great persons went through* the struggle; τὰ μαρτύρια, *the martyrdoms* even to our own times; τὴν ἵλεω καὶ εὐμενῆ ἀντίληψιν, *the kind and gracious interposition;* οὐκ ἄλλοθεν ἄρξομαι ἢ ἀπὸ πρώτης τῆς οἰκονομίας, *I shall not begin elsewhere than from the first of the dispensation as* to the Christ of God.

3. The subject claims indulgence for me, showing the presenting (ὑποσχεῖν) the work perfect to be greater than my power, since,

entering on this subject, we undertake to go on an untrodden path, praying to have God as our guide, not able to find tracks of men before us, but only slight appearances through which some have left us partial narratives of their times, raising their voices like torches at a distance, telling us where to go with safety.

4. Whatever we thought fit for our purpose we have culled as from intellectual meadows, and especially we would preserve the memory of the succession of the apostles in the most noted churches.

5. No one has attempted it before.

6. Eusebius has given an epitome of it in his Chronology.

7. The work is to begin with a discussion of the divinity of Christ.

CHAPTER II.

SUMMARY STATEMENT OF THE PRE-EXISTENCE AND DIVINITY OF OUR LORD AND SAVIOUR JESUS CHRIST.

2. *φησὶ*; Isa. liii., 8.

3, 4. Page 12, line 13; John i., 1, 3. Line 22; Gen. i., 26.

5. *αὐτὸς εἶπε*; Psalm xxxiii., 9.

7. *λέγων*; Gen. xviii., 25.

8. *ἀνείρηται*; Psalm cvii., 20.

9. *ἔβρεξε*; Gen. xix., 24. *οὐκέτι*; ib. xxxii., 28. *εἶδον*; ib. 30.

12. *Γέγραπται*; Jos. v., 13+.

13. *ὡς δὲ εἶδε*; Exod. iii., 4+.

14. *ἐγὼ ἡ σοφία*; Prov. viii., 12, 15, 16.

15. *κύριος*; Prov. viii., 22–25, 27, 28, 30, 31.

24, 25. *ἐθεώρουν*; Dan. vii., 9, 10. *ἐθεώρουν*, ib. 13.

CHAPTER III.

THAT BOTH THE NAME JESUS AND ALSO CHRIST ITSELF WERE KNOWN FROM THE FIRST, AND HONORED BY THE INSPIRED PROPHETS.

2. *ὅρα*; Exod. xxv., 40.

6. *πνεῦμα*; Lam. iv., 20.
ἵνα τί; Psalm ii., 1, 2.
κύριος εἶπε; Psalm ii., 7, 8.

13. *πνεῦμα*; Isa. lxi., 1.

14. *ὁ θρόνος*; Psalm xlv., 7, 8.

16. *εἶπεν ὁ κύριος*; Psalm cx., 1, 3, 4.

CHAPTER IV.

THAT THE RELIGION ANNOUNCED BY CHRIST TO ALL NATIONS WAS NOT OF A NEW OR STRANGE CHARACTER.

3. *τίς ἤκουσε*; Isa. xlvi., 8.
τοῖς δὲ; Isa. xlv., 15, 16.

9. *μὴ ἄψησθε*; Psalm cv., 15.

11. *ἐπίστευσε*; Gen. xv., 6.

12. *καὶ ἐνευλογηθήσονται*; Gen. xii., 3, 2; xxii., 18.

CHAPTER V.

ON THE TIME OF CHRIST'S APPEARANCE AMONG MEN.

AFTER the foregoing introduction, Eusebius proceeds to treat in course of the manifestation of the Savior, invoking to his aid God the Father and Jesus Christ the Word of God. Christ was born in the forty-second year of the reign of Augustus, in Bethlehem of Judæa, Cyrenius being governor of Syria. This account in the Gospels is confirmed by Josephus, who speaks of the taxation, and mentions in connection with it the sect of the Galilæans, also mentioned by Luke in the Acts of the Apostles. Passages are quoted to show this agreement.

1. Φέρε δὲ ἤδη . . . λοιπὸν. *It now remains after this necessary introduction to the church history proposed by me;* ἐστί must be understood with λοιπὸν, 572; H., 508, a; literally, *It is now left*, the subject being the next clause in which ἐφαψώμεθα is the verb. Φέρε δὲ ἤδη, a weak adversative, scarcely translatable into English. Φέρε is often used in this way merely to mark the resumption of the narrative after a pause. *Now* has sometimes the same force in English. "Not this man, but Barabbas. *Now* Barabbas was a robber." Φέρε in this use is a weakening from the imv. of φέρω, 656, b.—προτεθείσης, 1 a., p., pt., from προτίθημι; gen. 504; H., 498; G., 138.—ἡμῖν, *by us;* plural for the singular, 489; H., 518, d.

ἀπὸ τῆς ἐνσάρκου . . . ἐφαψώμεθα, that *I begin a certain course as it were from the appearance of our incarnate Savior;* ἐφαψώμεθα, 1 a., sub., mid., from ἐφάπτω.—ὁδοιπορίας, *course*, 424; H., 574, b; G., 171. —ὁῖα, adverbial, *as it were.*—ἐπιφανείας, *appearance;* Eng. deriv. *epiphany.* For gen., see 688, 693, 412; H., 579.

τὸν τοῦ λόγου . . . ἐπικαλεσάμενοι, *invoking God the Father of the word*, etc.—πατέρα, 393; H., 499; G., 137.—καὶ τὸν δηλούμενον αὐτὸν Ἰησοῦν Χριστὸν, *and the revealed one himself Jesus Christ.*—βοηθὸν ἡμῖν καὶ συνεργὸν, *my aid and fellow-worker.*—ἀληθείας, 435; H., 558, 565; G., 167, 3.

[Name each word in the section by its accent, 94, 768; also apply the laws of accent as far as learned, 770–787; also the general laws of Syntax, 76. The following points of inquiry will suggest other lines of study.]

What is the primary meaning of μετά? The meaning here? Trace the change in meaning through any natural turns of thought from "in the middle" to "after."—Composition of προκατασκευὴν? Force of

πρό? κατά? How does the compound come to mean "preface?" Show how σκευάζω, "to prepare," is connected in thought with σκεῦος, "a vessel," or "a set of dishes" or "tools."—Composition of προτεθείσης? Literal meaning? Figurative meaning? (Compare Latin *propono*, Eng. *propose*).—How is it that modesty and courtesy suggest the use of the plural for the singular? Is one person made less noticeable by introducing others? Is it a fact that a speaker or writer when he uses "we" is less prominent than when he uses "I?"—Composition of ἐκκλησιαστικῆς? Ἐκκλησία originally meant what assembly? Did it ever mean the house where meetings were held? (Compare *church*.)—Show the connection in meaning between ἱστορίας and its root in εἰδέναι. Eng. deriv. from ἱστορία? Is *story* the same in derivation? What kind of history is a story?—Derivation of λοιπὸν? of ἐνσάρκου? Eng. deriv. from σάρξ? Is *sarcasm* from it?—Derivation of σωτῆρος? Was the term ever applied in classic Greek to mythological beings? To which one most frequently? (Jupiter). Was it ever applied to mere men? In the Patristic writings it is restricted to whom? (Compare Latin *Salvator*; Eng. *Savior*.) Mention other examples of the restriction of general terms to specific objects on the ground of pre-eminence.—Derivation of λόγου? First meaning? Trace out its secondary uses. What does it mean here? Is Christ called the Word in the Gospels?—Derivation of δηλούμενον? Connection of thought between ἰδεῖν and δῆλος? between δῆλος and δηλόω? Why was the island Delos so called? the town Delium?—From what language is Ἰησοῦν? What is the meaning of the name? What is the O. T. form of Jesus in the Eng. Bible? (Joshua). Was the name given to him significantly?—Derivation of Χριστός. Hebrew equivalent? (Messiah).—Derivation of οὐράνιον? Radical notion in οὐρανός? (ὄρνυμι, Lat. *orior*.) Is Eng. *heaven* the same? (heave.) Compare these conceptions of heaven with those found in other languages: Lat. *coelum* (hollow); Ger. *himmel* (from *himan*, to cover); Eng. *sky* (the region of clouds).—Composition of βοηθὸν? συνεργὸν? διήγησιν? ἀληθείας? Literal meaning in the last? Any moral suggestion? (John iii., 19–21).—Was it common to make invocations at the beginnings of poems, histories, etc.? In the classic times, whom did writers invoke? What is the invocation of Milton at the opening of Paradise Lost?

2. Ἦν δὴ οὖν τοῦτο . . . βασιλείας, *this then was the forty-second year of the reign of Augustus.*—τοῦτο, *this*, i. e. the birth of Christ. βασιλείας, *reign*, from βασιλεύς. For case, see 415; H., 558, 559; G., 168.—Αυγούστου, 435; H., 558; G., 167.

Αἰγύπτου δ' ὑποταγῆς . . . ὄγδοον ἔτος καὶ εἰκοστὸν, *and the twenty-eighth year of the subjugation of Egypt and the end of Antony and Cleopatra*, etc. ὑποταγῆς and τελευτῆς both limit ἔτος, 412; H.,

579, c.—*ἡ κατ' Αἴγυπτον . . . δυναστεία, the dynasty of the Ptolemies in Egypt came to an end.*—*κατέληξε*, 1 a. ind. act. 3 s., from *καταλήγω*.

ἐπὶ τῆς τότε ἀπογραφῆς πρώτης, at the then first assessment.—An adverb preceded by the article has the force of an adjective. The construction probably arose from the ellipsis of a participle which the adverb modified, as, in this case, the full form may have been *τότε γενομένης ἀπογραφῆς*, 526; H., 492, f; G., 141, note 3.—*ἀπογραφῆς*, from *ἀπογράφω*, lit. *a writing off*, a *copy*. "Inventory" or "assessment" is its secondary meaning. For case, see 433; H., 591; G., 179.

ἡγεμονεύοντος Κυρινίου, gen. abs. 675; H., 593; G., 183. This is an incorporated construction, equivalent to a subordinate clause, which in this case would be an adverb of time. See Luke ii., 1, 2. Cyrenius is a Roman name, the original form of which was Quirinius.

Συρίας, 404, 407; H., 581, a; G., 171, 3.

ἀκολούθως modifies *γεννᾶται, in a manner following*, i. e. according to.

ταῖς περὶ ἀυτοῦ προφητείαις, the prophecies concerning him. Observe the position of the descriptive phrase, *περὶ αὐτοῦ*; 523, a.—*αὐτοῦ*, viz., Christ; gen. 413.—*προφητείαις*, 449, 450, a; H., 602; G., 186. Words in derived senses frequently retain the government which they have in their original meaning. See Mic. v., 2.—*ἐν βηθλεὲμ κ.τ.λ.*, Matt. ii., 1.

3. *Ταύτης δὲ τῆς κατὰ Κυρίνιον . . . μνημονεύει, Flavius Josephus, the most distinguished of the historians among the Hebrews, also mentions this assessment.*—*ἀπογραφῆς*, 413.—*παρ'*, for *παρά*; apostrophe, 127, 774; H., 70, 100; G., 11, 24, 3. *Ἑβραίοις*, 469, d; H., 612; G., 190.—*ἐπισημότατος*, comp. *ἐπί* and *σημά, a mark* (by which a thing is seen), from *θεάομαι*.—*ἱστορικῶν*, partitive gen., 415, 419, c; H., 558, 559; G., 168.

καὶ ἄλλην . . . αὐρέσεως, also adding another account concerning the sect of the Galilæans, etc.—*καὶ, also*—*τοὺς αὐτοὺς, the same*, 540, b.—*ἐπιφυείσης, having grown up*, 1 a. p. part., from *ἐπιφύω*; agrees with *ἀιρέσεως*.—*αἱρέσεως*, from *αἵρεσις* (*αἱρέω*, to take, choose); hence, first, a taking, choosing, then the thing taken, choice,

plan, purpose, principle, set of principles, a school or sect, as distinguished by its principles: Eng. *heresy;* gen. 413.

ἧς καὶ παρ' ἡμῖν . . . πεποίηται, of which also our Luke has made mention, etc.—*ἧς*, rel., antec. *αἱρέσεως*; gen. 435, 444; H., 558, g; G., 167, 3.—*παρ' ἡμῖν*, lit. Luke *with us; ἡμῖν*, dat., 449.—Πράξεσι, 469; H., 602.—*ὧδέ πως, somehow thus; ὧδε* looking forward to the quotation from the Acts.

μετὰ τοῦτον κ. τ. λ., see Acts v., 37.—*κἀκεῖνος*, crasis; full form, *καὶ ἐκεῖνος*, 126; H., 68; G., 11.

4. Τούτοις δ' οὖν καὶ ὁ δεδηλωμένος . . . λέξιν, *And the one mentioned, agreeing to these statements in the eighteenth of his Antiquities, adds also this in his remarks.*—*τούτοις*, governed by *συνᾴδων*, 449; H., 602, 603, 2; G., 186—*ὁ δεδηλωμένος, the one having been shown*, i. e. mentioned, viz., Josephus. For the accent, see 780 (c). —*συνᾴδων, agreeing.* The word has reference primarily to musical harmony, *σύν*, and *ᾄδω, to sing.*—*κατὰ λέξιν, in the course of what he says; λέξιν*, from λέγω.

Κυρίνιος δε . . . ἀνὴρ, *Quirinius, a man of those gathered into the senate.* Κυρίνιος is the subject of *παρῆν.*—*ἀνὴρ*, appositive, 393; H., 499; G., 137.

ἐπιτετελεκὼς, having enjoyed, 781, a; G., 26, note 3, (2).

καὶ διὰ πασῶν ὁδεύσας, and having made his way through all.

ὕπατος γενέσθαι, to become Consul. ὕπατος for *ὑπέρτατος*, superl. from *ὑπέρ*, lit. *highest.* *γενέσθαι* is a modifier of *ὁδεύσας*, F., 220.

τά τε ἄλλα ἀξιώματι μέγας, and great in esteem as to other things.—*τὰ ἄλλα*, 481; H., 549; G., 160;—*ἀξιώματι*, 466, 467; H., 606; G., 188.

ὀλίγοις, few; used substantively, 506.

ὑπὸ Καίσαρος . . . ἀπεσταλμένος, having been appointed judge of the people by Caesar. Καίσαρος, 434; H., 656, b; G., 191.—*ἀπεσταλμένος*, pf., p. pt., from *ἀποστέλλω.*

καὶ . . . γενησόμενος, and about to become the censor of the property.

5. *πόλεως*, 404; H., 624, a, c; G., 191.

ὄνομα, by name, 481; H., 549; G., 160.

προσλαβόμενος, taking to himself.

ἠπείγετο ἐπὶ ἀποστάσει, urged on to a revolt.

τήν τε ἀποτίμησιν . . . ἔθνος, saying that the assessment tended to nothing else than outright slavery, and exhorting the people to the assertion of their liberty.—*τέ . . . καί*, correlatives, *both . . . and.*—*ἀποτίμησιν*, subject of *ἐπιφέρειν*, 666; H., 773; G., 134, 2.—*ἄντικρυς* is grammatically in adverbial combination with *ἐπιφέρειν*, but the order of words gives it the force of an adjective modifying *δουλείαν*.—*λέγοντες, saying.* There is a change of grammatical subject. *Ἰούδας* is the subject of *ἠπείγετο*, and we should expect *λέγων*, but by a kind of anacoluthon (70, t.; F., 309, f) the participle reminds us that *Ἰούδας* has a companion, viz., *Σάδδοκον. They both saying.*—*ἀντιλήψει*, lit. *a taking back*, from *ἀντί* and *λαμβάνω*.—*παρακαλοῦντες*, 121, 772.

6. *κακίζων, reproaching*, urging it as a reproach.—*εἰ φόρον τε . . . ὑπομένουσι, that they should continue to pay tribute to the Romans.* The clause is a substantive subordinate, not a conditional adverb. *εἰ*=*ὅτι*, but *ὅτι* would introduce the clause as a fact, and imply a definite opinion on the part of the writer. *εἰ* with the indicative expresses no opinion one way or the other, but merely implies possibility or assumption. It is a more polite form, and softens the disapprobation expressed in *κακίζων*. F., 197, s; G., 221, 225, note 1.

καὶ μετὰ τὸν θεὸν, and under God.

οἴσουσι, should endure: fut. from *φέρω*.

ταῦτα ὁ Ἰώσηπος (sc. *γράφει*). 572, a; H., 508, c.

CHAPTER VI.

About the time of Christ, in accordance with the prophecies, those rulers came to an end that previously governed the Jewish nation by hereditary succession, and the Jews had for the first time a foreigner as their king in the person of Herod.

The prophecy (Gen. xlix., 10) having reference to the time of Christ's manifestation, is shown to have received its fulfillment, Herod being the first foreigner who reigned over the Jewish people. This prophecy was plainly unfulfilled as long as the rulers were native, viz., from Moses to Augustus. Under the latter, Herod obtained the government. His descent is given by Josephus, more particularly by Africanus. The reg-

ular succession of native governors and princes being broken in him, the expectation of the nations was now at hand. The succession of the priesthood was also disturbed, as is shown by Josephus, who says that Herod no longer chose the chief-priests from the ancient lineage, but conferred the office on obscure individuals. Archelaus did the same, and also the Romans who afterward took the government of the Jews. The prophecy of weeks by Daniel also had its fulfillment at the birth of Christ.

1. Τηνικαῦτα δὲ καὶ . . . προφητεία, *And at that time, Herod, the first foreigner as to race, having received the government of the Jews, the prophecy by Moses received its fulfillment.*—Ἰουδαίων limits ἔθνους, while ἔθνους limits βασιλείαν.—Ἡρώδου, gen. abs. with διειληφότος, 675; H., 593; G., 183.—γένος, 481; H., 549; G., 160.—περιγραφήν, lit. *a writing around*, hence *fulfillment.*—Μουσέως, 434; H., 629; G., 191.

φήσασα, *namely*, lit. *saying*, in agreement with προφητεία.

οὐκ ἐκλείψειν ἄρχοντα, κ. τ. λ. See Gen. xlix., 10.

ὃν, *whom*, refers to the subject of ἔλθῃ, and is itself the subject of ἔσεσθαι, 666; H., 773; G., 134, 2.—καὶ, *also.*—προσδοκίαν, 393; H., 499; G., 137.

2. Ἀτελῆ γέ τοι . . . ἦν; τὰ used substantively, and the subject of ἦν, *the* (particulars) *of the prediction were plainly not fulfilled;* τοι strengthens γέ. For accent, see 787, d; 784, a; H., 104, b; G., 28.

καθ' ὃν χρόνον, *during what time;* καθ' for κατά, 127, 161, 774.

αὐ τοῖς ἐξῆν, *was permitted to them;* ἀυτοῖς, 452; H., 595; G., 184. —ἐξῆν has διάγειν as its subject, 663, a; 571, f; H., 763; G., 259. —οἰκείοις ἄρχουσι, *native rulers.*

καταρξαμένοις, *beginning.* This participle agrees with ἄρχουσι. —ἄνωθεν, *back*, is pleonastic; 69.—Μουσέως, 412.

καὶ διαρκέσασι, *and continuing;* dative plural, in agreement with ἄρχουσι.

καθ' ὃν, *under whom*, viz., Augustus.

ἐπιτρέπεται, *obtains*, lit. *is intrusted with;* historic present. By this use of the present tense a past action is brought forward and vividly represented as now going on; 609, d; H., 699; G., 200, note 1.

ὑπὸ Ῥωμαίων, *from the Romans.*

ἀρχήν, the object of *ἐπιτρέπεται*.

ὡς μέν, *as indeed*, or *as on the one hand*. The particle *μέν* warns that the thought which it introduces is to be distinguished from one presently to be introduced by *δέ*. Sometimes the thoughts are sharply contrasted, but the distinction may be so subtle that it can not well be rendered into English. They shade off into all conceivable adversative relations between these extremes. In the present case attention is called to the accounts given of the descent of Herod, on the one hand by Josephus, on the other hand by Africanus, and the correlative *δέ* stands before *Ἀφρικανὸς*. The reference is to Josephus's Antiquities, xiv., 1, 3; 7, 3. Africanus we have not.

κατὰ πατέρα, *on the father's side*, 481; H., 549; G., 160.

τὸ γένος, *as to race*, 481.

ὡς δ' Ἀφρικανὸς, sc. *παραδίδωσι*.

οὐχ ὁ τυχὼν δὲ . . . συγγραφεύς, *and this writer also was not the one meeting by chance;* i. e., *was no common writer.*—*τυχὼν*, 2 a. pt. from *τυγχάνω*.—*γέγονε*, pf. ind. 3 s. from *γίγνομαι*.—*συγγραφεύς*, for *συνγραφεύς*, 150.

φασὶν οἱ τὰ κατ' αὐτὸν ἀκριβοῦντες, *those knowing accurately about him say*. The clause is the object of *παραδίδωσι* understood. Observe the frequent use of the participle and infinitive; *οἱ ἀκριβοῦντες*=*those who know thoroughly;* so *γεγονέναι*=*that he was*. This infinitive depends upon *φασὶν*.

Ἀντιπάτρου, (the son) *of Antipater*.

τοῦτον δὲ, *and that this one*, viz., Antipater. *γεγονέναι* may be supplied, of which *τοῦτον* is the subject, *and that this one* (was the son) *of a certain Herod, an Ascalonite*.

Ἀσκαλωνίτου, 393; H., 499; G., 137.

τῶν καλουμένων, *of those called*, 415; H., 558, 559; G., 168.

3. *Ὃς Ἀντίπατρος*, *This Antipater;* the subject of *ἦν*.

παιδίον, *a little boy;* diminutive of *παῖς*, and grammatically an appositive of *Ἀντίπατρος*, but its force is that of an adverb of time—*when a little child*.

αἰχμαλωτισθείς, 1 a. p. pt., from *αἰχμαλωτίζω*, comp. *αἰχμή*, spear, and *ἅλωσις*; hence primarily to capture by the spear—to take prisoners in war.

διὰ τὸ μὴ δύνασθαι τὸν πατέρα, on account of his father not being able.—*δύνασθαι*, 663; H., 762; G., 258.—*τὸν* has here the force of a possessive pronoun, 530, e.

πένητα ὄντα, being poor.

τοῖς ἐκείνων ἤθεσιν, in their customs.

ὕστερον, afterward.

ἀρχιερεῖ, the high-priest, 393; H., 499; G., 137.

φιλοῦται, is befriended; full form *φιλόεται*, 121, (b); H., 32, d; G., 9, 2.

Τούτῳ παῖς, the son to this one.

γίνεται, from *γίνομαι*, a late form of *γίγνομαι.*

ἐπὶ, in the time of.—*σωτῆρος*, 433.

4. *Εἰς δὴ οὖν . . . βασιλείας, The government of the Jews, therefore, having devolved on such a man.*—*δὴ*, illative, not the adverb of time. See note on *φέρε δὲ ἤδη*, I. V. 1.—*τοιούτον*, from *τοῖος*, a lengthened form; *such*, but strongly demonstrative, *a man of such descent*, is the full thought here: Lat., *talis.*

ἐπὶ Ῥώμαις ἤδη . . . παρῆν. The subject is *προσδοκία*—*ἤδη*, a longer form of *δή*, but here the adverb of time, *now.*

ἅτε διαλελοιπότων . . . ἡγησαμένων, inasmuch as both the princes and the rulers with them having ceased from him, (coming down) *by succession from Moses himself.*—*ἅτε*, *as, because*, is so used to introduce a causal incorporated clause; but the expression is elliptical; *ἅτε* is radically a relative (*ὅς, τέ*): *which thing* (would of course happen), *the princes and the rulers ceasing*, etc. 681; H., 795, d; G., 277, note 2.—*ἐκείνου*, viz., Herod.

5. *Πρὸ μέν γε τῆς αἰχμαλωσίας, For before their captivity.* This and the following sections are explanatory of *διαδοχήν*, giving an outline of the government from Moses to Herod, showing that the latter was the first foreigner who reigned over the Jews. The whole period is divided into two parts by the Babylonish captivity, before which there were, first, the judges, second, the kings; after which a mixed form of government, which Eusebius calls "*ἀριστοκρατικῇ μετὰ ὀλιγαρχίας.*"

μεταναστάσεως, removal.

ἐβασιλεύοντο, they were ruled by kings.

πρώτου, first, i. e., *who was first;* agreeing with Σαοὺλ. Δαβὶδ is in the same construction as Σαοὺλ.

ἄρχοντες αὐτοὺς διεῖπον, princes governed them.

κριταὶ, judges.

ἄρξαντες καὶ αὐτοὶ, these beginning.

τούτου, of this one (Moses).

Ἰησοῦν, *Joshua.*

6. Μετὰ δὲ τὴν ἀπὸ Βαβυλῶνος ἐπάνοδον, *And after their return from Babylon.* The reference is to the period from the Captivity to Herod.—ἐπάνοδον, comp. ἐπί, ἀνά, and ὁδός.

πολιτείᾳ, *policy*, i. e., *form of government.* For the case, see 466, 1, b; K., 285, (2); H., 607, a; G., 188, note 2.

χρώμενοι, *using;* 677.

ὀλιγαρχίας, 424; H., 574, 644.—προεστήκεσαν τῶν πραγμάτων, *controlled the affairs.* For the government of πραγμάτων, see 404, 407, 1; H., 581, a; G., 171, 3.

ἄχρις οὗ, sc. χρόνου, 506, a.—Πομπήιος . . . ἐπιστὰς, *Pompey having taken his post as general of the Romans.*

κατὰ κράτος, *by force.*

τὰ ἅγια, *the sacred places.*

μέχρι τῶν . . . προελθὼν, *going in even to the sanctuary of the Temple.* —ἀδύτων, i. e., the holy of holies; comp. *a* priv. and δύω.

τὸν δὲ . . . ἐκπέμψας, *having sent bound to Rome, together with his children, the one who had continued to be both king and high-priest by succession of ancestors to this time. His name was Aristobulus.*—εἰς ἐκεῖνο τοῦ καίρου, *to this* (point) *of time;* gen. part., 415; H., 558, 559; G., 168.—διαρκέσαντα, *having continued through*, in agreement with τὸν. In English we should expand this participle to a relative clause. Participles and infinitives are much more frequently used in Greek than in English, 657 s; F., 235 s.—ὁμοῦ, *at once, at the same time.*

παραδίδωσι, *confers.* The subject is still Πομπήιος.—τῷ τούτου ἀδελφῷ, *the brother of this one*, 393; H., 449; G., 137. τούτου refers to Aristobulus.

τὸ δὲ πᾶν . . . κατεστήσατο, *and made the whole nation of the Jews tributary to the Romans from that time.*

7. Ὑρκανοῦ ληφθέντος, *Hyrcanus having been taken*, 675; H., 593; G., 183.

εἰς ὃν ὕστατον; ὕστατον makes a more precise reference to the antecedent of ὃν, viz., Ὑρκανοῦ.

τὰ τῆς τῶν . . . διαδοχῆς; τὰ is the subject grammatically, 527 s; lit. *the (things) of the succession of the high-priesthood ceased.*—περιέστη, 569, d. The position of the verb is unusual.

Ἡρώδης ἐγχειρίζεται, *Herod takes upon himself.*—ἐγχειρίζεται, pr. ind. mid.; 609, d. For the change of ἐν- to ἐγ-, see 150; H., 48; G., 16, 5; also M., 35, (4), and 32, note.—ὑπὸ, *under the authority.*—συγκλήτου, *senate.* Ἀυγούστου is in the same construction. συνκλήτου>συγκλήτου. See note above on ἐγχειρίζεται.

8. Καθ' ὃν, *Under whom.* Κατά>καθ', 161, 774; H., 72; G., 17; M., 35, (4), (b), and 1.

ἐναργῶς, *plainly.*

παρουσίας, *advent;* gen. abs. with ἐνστάσης.

καὶ, *even.*

ἡ προσδοκωμένη . . . κλήσις, *both the expected salvation and calling.*

ἀρχόντων and ἡγουμένων are abs. with διαλελοιπότων, *both the princes and rulers having ceased.*

εἰκότως ἀυτοῖς, *naturally for them.* This adverb modifies the verb of the following clause.

καὶ τὰ τῆς ἐκ προγόνων, κ.τ.λ. The English order is, καὶ τὰ τῆς ἀρχιερωσύνης προϊούσης ἐκ προγόνων εὐσταθῶς ἐπὶ τοὺς ἔγγιστα διαδόχους κατὰ γενεὰν παραχρῆμα συγχεῖται.—προϊούσης, *going forth*, i. e., *descending.*—εὐσταθῶς, *steadily.*—ἔγγιστα, *nearest*, 526; H., 492, f; G., 141, note 3; K., 262, d.—κατὰ γενεὰν, *according to birth.*—συγχεῖται, *are confused.* τὰ is the subject, 569. συγχεῖται<συνχεῖται, 150; H., 48; G., 16, 5; M., 35, (4), and 32, note.

9. ἀξιόχρεων, *worthy of belief.* In agreement with μάρτυρα. For the declension, see 22, 200; for the accent, 770, b.

μάρτυρα, *witness.* This is the original meaning of the word.

δηλοῦντα, *declaring.* Josephus, Antiq., xx., 10.

οὐκέτι τοὺς ἐξ . . . ἀρχιερεῖς, *no longer appointed the high-priests from the ancient family*, i. e., from the priestly family.—γένους, 412; H., 579, c; G., 176.—καθίστησιν. Observe again the arrangement.

Eusebius seems fond of separating a noun and its article by the verb of the clause, often even when the noun is the subject of the clause. See V., 2; VI., 1, in which the arrangement is, first, the article; second, a phrase modifying the subject; third, the object; fourth, the verb; fifth, the subject: an order very rare in early Greek. Consult, however, on this point, F., 16 s; and 306 s s; also 719.

τισιν ἀσήμοις, *to certain obscure persons.*

τὰ ὅμοια, *the same.* Object of πρᾶξαι.

πρᾶξαι depends upon δηλοῦντα, 659, f. Its subject is Ἀρχέλαον, 666; H., 773; G., 134, 2. The construction is changed. In the preceding clauses, after δηλοῦντα we had finite verbs with subjects nominative.

τῷ Ἡρώδῃ, *with Herod*, i. e., they did the same that Herod had done. For case, see 449; H., 603; G., 186.

καταστάσεως, *appointment*, 413.

παῖδα is in apposition with Ἀρχέλαον.

μετὰ τοῦτον, *after this one*, i. e., Archelaus.

Ῥωμαίους, subject of πρᾶξαι.

παρειληφότας, *having received.*

10. Ὁ δ' αὐτὸς, *and the same* (writer), viz., Josephus. Antiq., xviii., 4, 3; xx., 1, 1.

τὴν ἱερὰν στολὴν, *the sacred robe.*

πρῶτος, *first.* Herod was the first who did it. Notice the tendency to attach modifying words to the subject rather than to the predicate. The adjective is frequently best rendered into English by an adverb.

ἀποκλείσας, *having shut up.* The object is στολὴν.

ὑπο ἰδίαν σφραγῖδα πεποίηται, *held it under his own seal.* The object of the verb is anticipated in the object of the participle.

μηκέτ', *no longer.*

τοῖς ἀρχιερεῦσιν, *to the high-priests.* The indirect object of ἐπιτρέψας, 452; H., 595; G., 184. ἀρχιερεῦσι>ἀρχιερεῦσιν, 162 s; H., 78; G., 13. Construe ἔχειν as the object of ἐπιτρέψας, 663, and αὐτὴν as the object of ἔχειν.

ὑφ' ἑαυτοὺς, *under themselves*, i. e., under their control.—ὑπὸ>ὑφ', 127, 161; H., 72; G., 17; M., 35, 4, (b).

ταὐτὸ, *the same thing*, object of *διαπράξασθαι*. *τὸ αὐτὸ*>*ταὐτὸ*, 124, 773; H., 68; G., 11.

διαπράξασθαι, *continued to do*. *διά* adds the meaning of habitual or continued action. There is the same change of construction as in the previous section, 659. *διαπράγσασθαι*>*διαπράξασθαι*, 151, 1. This is assimilation. *ξ* is an orthographic representation of *κς*, so that *γ* changes to *κ*; M., 35, 4, a.

11. *καὶ ταῦτα δ' ἡμῖν εἰρήσθω*, *and let these things be spoken by me*. —*ταῦτα* looks back to what precedes. The statements that have been made show not only the fulfillment of the prophecy before referred to, but also the fulfillment of another one, now about to be spoken of.—*εἰρήσθω*, pf. mid. imv., 3 s. See *φημί*.

εἰς ἑτέραν ἀπόδειξιν προφητείας, lit. *for another proof of prophecy*. The meaning, however, seems to be, for proof of another prophecy. This is a bold inversion of the syntax, the adjective agreeing with the wrong word. See on this subject, F., 69.

κατὰ shows the relation between *πεπερασμένης* and *ἐπιφάνειαν*, *accomplished in the manifestation*.

Σαφέστατα, *Very plainly*. The subject in this clause is *λόγος* and the verb *προφητεύει*. *The Scriptures in Daniel embracing a number of certain weeks expressly*, etc. Dan. ix., 26.

ὀνομαστὶ, lit. *by name*, i. e., precisely, expressly.

ἕως χριστοῦ ἡγουμένου, *until Christ reigning*.

περὶ ὧν . . . διειλήφαμεν, *concerning which I have treated in another place*. The reference is to the eighth book of Evangelical Demonstration, p. 381.

συμπέρασμα, *fulfillment*. *συν*>*συμ*, 150; H., 48; G., 16, 5. *ν* changes to *μ* under the influence of the coming *π*. M., 35; A., 2.

ἐξολοθρευθήσεσθαι, *should be utterly abolished*. The subject is *χρῖσμα*.

Καὶ τοῦτο δὲ σαφῶς ἀποδείκνυται συμπεπληρωμένον, *and this is plainly shown to have been fulfilled*.

γενέσεως, *birth*.

Ταῦτα δ' ἡμῖν προτετηρήσθω, lit., *And let these things be noted beforehand by us*, i. e., let it suffice that I have noted, etc.—*ἀναγκαίως*, *necessarily*, as a necessary preliminary.

CHAPTER VII.

ON THE SUPPOSED DISCREPANCY BETWEEN THE GOSPELS AS TO THE GENEALOGY OF CHRIST.

As the genealogy of Christ is given differently by Matthew and Luke, and as they are thought by many to disagree in their statements, Eusebius adds the account given by Africanus in a letter to Aristides concerning the harmony of the Gospels in this respect. This writer accounts for the discrepancies by the fact that there were two methods of recording genealogies: first, by following the line of natural generation, i. e., the succession of legitimate offspring; and, second, by following the line of legal generation, i. e., when another raised up children to the name of a brother who had died childless. These genealogical tables use both, so that in some cases both the real and the reputed fathers have been recorded. By the intermingling of the families, those from Solomon with those from Nathan, and the confusion of the two methods of tracing the generations, they come down to Joseph with considerable intricacy, but with accuracy. The writer then applies this thought more particularly to the series of generations, showing how Joseph is recorded as having two fathers, viz., Jacob and Eli. An account is also added, as given by the kindred of our Lord, of the way in which the family records were preserved, when Herod, being a foreigner, committed the public records to the flames. A few careful ones managed by memory and by access to copies to preserve private tables, glorying in the idea of preserving the memory of their noble extraction. Mary, the wife of Joseph, was also of the same tribe.

1. Ἐπειδή, *Since.* This word refers primarily to time, as Eng. *since.* The notion of sequence in time seems to drift naturally into that of causal sequence. Comp. Lat. *cum;* Eng. *then;* Ger. *weil.* Ἐπειδή here connects the clauses in which παραδώμεθα and παραδεδώκασι are the verbs.

Χριστοῦ, 413; H., 579, c.

διαφόρως, *differently.*

εὐαγγελιζόμενοι, *writing Gospels.*

διαφωνεῖν τε νομίζονται τοῖς πολλοῖς, *and are thought to disagree by the many.*—διαφωνεῖν refers primarily to musical dissonance, διά having the force of Lat. *dis.* The same is seen above in διαφόρως. διά is akin to the numeral δύω.

τῶν τε πιστῶν ἕκαστος, *and each one of the faithful.*

πεφιλοτίμηται, *has been ambitious*.—φεφιλ-> πεφιλ-, 280, 159; H., 65; G., 17, 2.

εὑρησιλογεῖν, *to find words*, i. e., to comment.

εἰς τοὺς τόπους, *upon these topics*. The genealogies were much discussed by the early Christians.

παραθώμεθα, *let us rehearse*, 1 p., subj., 2 a. mid., from *παρατίθημι*. The object is *ἱστορίαν*.—*κατελθοῦσαν* agrees with *ἱστορίαν*.—*τούτων*, 413; H., 579, c.

In the next clause, Ἀφρικανὸς is the subject, *ἐμνημόνευσε* the verb, and *ἣν* the object, looking back to *ἱστορίαν* as its antecedent.

Ἀριστείδῃ, 452; H., 595; G., 184.

γράφων, construe with Ἀφρικανὸς.

συμφωνίας, *harmony*. See above on *διαφωνεῖν*. *συνφ-* > *συμφ-*, 150; M., note under 32; 35, A, 2.

ὁ μικρῷ πρόσθεν ἡμῖν δηλωθεὶς Ἀφρικανὸς, *the a-little-before-by-me-mentioned Africanus*.—*μικρῷ*, 466, 468; H., 610; G., 188, 2.—*δηλωθεὶς*, 781.

τὰς μὲν τῶν λοιπῶν . . . ἀπελέγξας, *having refuted, as forced and false, the opinions of the rest*. Construe *ἀπελέγξας* with Ἀφρικανὸς. —*μὲν*: the correlative stands after *ἣν*.

ἐκτιθέμενος, *delivering*. The object must be supplied from the relative clause, viz., *ἱστορίαν*. Delivering the account, which account, etc.

παρείληφεν, *has received;* comp. *παρά* and *λαμβάνω*. For the form of reduplication, see 281; H., 319, note e; G., 101, note 1. —*εἴληβκε* > *εἴληφεν*, 149, 162 s.; but see H., 387, b.

τούτοις αὐτοῖς τοῖς ῥήμασι, *in these very words*, 466; H., 606; G., 188.

2. *ἐπειδὴ γὰρ*, *for since*. *γὰρ* looks back to something not embraced in the quotation, and forward to *ἀμφοτέρων γέγονεν ἡ μνήμη*. *ἐπειδὴ* connects the latter clause with the one in which it stands. The sense is so drawn out, however, by the parenthetic clauses, the explanations and repetitions, that it makes a clearer reading to omit *ἐπειδὴ* in the translation, and let *γὰρ* introduce the clause in which it stands.

ἢ φύσει ἢ νόμῳ, *either by nature or by law*.—*φύσει*, 466 s.; H., 606; G., 188.—*φύσε-ι* > *φύσει*, 119; H., 32; G., 9, 1. For the declension, see 19, b; 212–216.

γνησίου σπέρματος διαδοχῇ, by succession of natural seed.

παιδοποιουμένου, raising up children; gen. abs. with *ἑτέρου*. *ποιεομένου*>*ποιουμένου*, 121, b.

ἀδελφοῦ, of a brother; an adjunct of *ὄνομα*.

ὅτι γὰρ οὐδέπω . . . ϑνητῇ, for because a clear hope of a resurrection had not as yet been given, they shadowed forth (imitated) the future promise by a mortal resurrection.

ἀνέκλειπτον, without end; predicate adjective agreeing with *ὄνομα*.

τοῦ μετηλλαχότος, of the one having died; adjunct of *ὄνομα*, 435; H., 558, 562; G., 167.

3. *ἐπεὶ οὖν, since therefore.* *οὖν* more immediately introduces *ἀμφοτέρων γέγονεν ἡ μνήμη*. See preceding section on *ἐπειδὴ γὰρ*.

οἱ ἐμφερόμενοι, those embraced. The following distributives, *οἱ μὲν* and *οἱ δὲ*, are partitive appositives. A more common construction here would be *τῶν ἐμφερομένων*, gen. partitive. *ἐνφερ*>*ἐμφερ-*, 150; H., 48; G., 16, 5; M., 35, A, 2.

οἱ μὲν διεδέξαντο, some indeed succeeded. Comp. *διά* and *δέχομαι*. *διαεδ-*>*διεδ-*, 277, 127 s.; H., 71, 307. *-δεχσαντο*>*-δεξαντο*, 288, 151, 1; H., 344, 47.

παῖς πατέρα, son (succeeding) father.

ἑτέροις δὲ προσετέϑησαν κλήσει, and were attributed to others by name.

καὶ τῶν γεγενηκότων, κ.τ.λ., both of those having begotten, and of those as if having begotten.

4. *οὐδέτερον, neither;* the subject of *ψεύδεται*.

καὶ φύσιν ἀριϑμοῦν καὶ νόμον, calculating both by nature and by law, i. e., one calculating according to the natural line of descent, the other according to the legal line.

ἐπεπλάκη γαρ ἀλλήλοις . . . σπερμάτων, for the families, that from Solomon and that from Nathan, were so interlaced by substitutions for those childless, by second marriages, and the raising up of seed.—*ἐπεπλάκη*, comp. *ἐπί* and *πλέκω*, 2 a. p. 3 s., 128, 569; H., 497, b; G., 135, 2. *Σολομῶνος*, 412.—*ἀναστάσεσιν ἀτέκνων*, i. e., substitutions for those who had died childless.

ὡς δικαίως . . . νομίζεσϑαι, that justly the same (persons) are sup-

posed (from one point of view to have been of some) from another point of view of others. For the discussion of these ellipses, see 567.

ὡς ἀμφοτέρας τὰς διηγήσεις . . . κατελθεῖν, so that both narratives, being strictly true, have come down to Joseph with intricacy, indeed, but accurately.—*ὡς κατελθεῖν*, 671; H., 875, f; G., 266, 2, note.—*διηγήσεις*, 666; H., 773; G., 134, 2.—*πολυπλόκως*, lit., *with many foldings.*

5. *τὸ λεγόμενον, the thing said*, i. e., what has been said; the subject of *ᾖ*.

ᾖ. For the subjunctive, see 624; F., 181; G., 216.

ἐπαλλαγὴν, series; object of *διηγήσομαι*.

καταριθμουμένοις, to those tracing down.

τρίτος ἀπὸ τέλους εὑρίσκεται Ματθὰν, Matthan is found the third from the end. The end here referred to is Joseph the husband of Mary. See Matt. i., 15, 16.

Μελχί. See Luke iii., 23, 24. "But Melchi is in St. Luke the fifth, to wit, Joseph's great-grandfather's father. Therefore either Africanus forgot himself, or else in that copy of the Gospel he used Melchi was written for Matthat, which is the conjecture of Beda on the third chapter of Luke."—Vales.

6. Σκοποῦ τοίνυν ἡμῖν κειμένου τοῦ Ἰωσὴφ, *Our question therefore being concerning Joseph.*—Σκοποῦ, lit., *mark* (aimed at), from *σκέπτομαι*. Gen. abs. with *κειμένου*; G., 183.—*τοῦ Ἰωσὴφ*, 522, g. h.; 429 s.; G., 141, a; 171.

ἀποδεικτέον, it is to be shown. The subject of the verbal is the following clause.

ἱστορεῖται, is recorded.

κατάγοντες τὸ γένος, descending as to birth.

τε πρότερον, and furthermore.

καὶ πρό γε, and moreover.

διαφόρων ὄντες γενῶν, being of different families.

τοῦ Ἰωσὴφ ἀναφαίνονται πάπποι, are shown (to have been) the grandfathers of Joseph.

7. Καὶ δὴ οὖν introduces the solution of the questions pro-

posed in the preceding section. *And now therefore* (it was as follows).

ἐν μέρει, in succession.

τὴν αὐτὴν ἀγαγόμενοι γυναῖκα, having married the same woman.—ἀγαγόμενοι; comp. Lat. *ducere.*

ὁμομητρίους ἀδελφοὺς, brothers from the same mother. The object of ἐπαιδοποιήσαντο.

τοῦ νόμου μὴ κωλύοντος, the law not forbidding.

ἤτοι ἀπολελυμένην, either having been put away, i. e., divorced.

ἄλλῳ γαμεῖσθαι, to be married to another.

8. Ἐσθᾶ, *Estha;* gen., 412; H., 579, c; G., 174.

τοῦτο γὰρ καλεῖσθαι . . . παραδέδοται, for that the woman is called this has been handed down (by tradition).

πρῶτος Ματθὰν τὸν Ἰακὼβ γεννᾷ, Matthan first begat Jacob. Observe that πρῶτος is attached syntactically to Ματθὰν, instead of to the predicate as in English. G., 138, note 7.

ὁ ἐπὶ τὸν Νάθαν . . . ἀναφερόμενος, the one traced back as to family to Nathan.—ὁ, 393; H., 499; G., 137. The article is used substantively.—γένος, 481; H., 549; G., 160.

ἐκ μὲν τῆς . . . ὤν, being from the same tribe but from another family.

ἀγαγόμενος αὐτὴν χηρεύουσαν, having married her, a widow. For the use of the iterative αὐτός as a personal pronoun, see 540, g.

9. *εὑρήσομεν, we shall find.*

ὧν ὁ ἕτερος Ἰακὼβ, one of whom, Jacob.—ἕτερος is the subject of ἐγέννησεν.

ἀτέκνου τοῦ . . . Ἡλὶ, his brother Eli having died childless, 675; H., 593; G., 183.

κατὰ φύσιν μὲν ἑαυτῷ καὶ κατὰ λόγον, his own by nature as well as by calculation.

διὸ καὶ γέγραπται, wherefore also it is written.—διὸ; comp. διά and ὅ; lit., *on account of which.*—γέγραπται, pf. p. ind., 280; H., 318 s.; G., 101.

κατὰ νόμον δὲ, but according to law. For the Jewish law so frequently alluded to in this connection, see Deut. xxv., 5, 6.

ἐκείνῳ γὰρ . . . σπέρμα, for Jacob being his brother raised up seed to him.

10. Διόπερ οὐκ . . . γενεαλογία, *Wherefore the genealogy with reference to him is not to be without authority.*—ἀκυρωθήσεται, f. p.; for the affixes of conjugation, see 288, 291, 298. From ἄκυρος, comp. *a*, priv., and κῦρος, without authority.—κατ' αὐτὸν, 481; H., 549; G., 160.

ἐξαριθμούμενος, *reciting;* in agreement with Ματθαῖος, which is the subject of φησίν.

ὁ δὲ Λουκᾶς ἀνάπαλιν (sc. φησί), *but Luke on the other hand (says).*

ὡς ἐνομίζετο, *as was supposed.*

οὐκ ἦν ἐξειπεῖν, *it was not possible to express.*

ἐπισημότερον, *more distinctly.*

τὸ "ἐγέννησε," *the "he begat."* ἐγέννησε is here viewed merely as a thing, and is a substantive governed by ἐσιώπησε.

ἀναφορὰν ποιησάμενος, *having traced the series.*

κατ' ἀνάλυσιν, *by analysis,* i. e., *step by step.*

11. ἀναπόδεικτον ἢ ἐσχεδιασμένον, *without proof,* or *conjectured.* τοῦτο, the subject of the clause, refers to the above solution of the difficulties in the genealogies.—ἐσχεδιασμένον, pf. p. pt., from σχεδιάζω, der. σχέδιος, σχεδόν, ἔχω. For the reduplication, see 280, a; H., 319, exc.; accent, 780, c.

For the retention of the accent by ἐστὶ, see 788, d; H., 111, d.

οἱ κατὰ σάρκα συγγενεῖς, *the kinsmen according to the flesh.*—σάρκα, 481; H., 549; G., 160.—συγγενεῖς, 400; H., 485; G., 134. For declension; see 22, 213, 219; H., 176; G., 52, 66. συνγ- > συγγ-, 150; H., 48; G., 16, 5.

εἴτ' οὖν φανητιῶντες . . . ἀληθεύοντες, *either wishing to make a display* (of their noble origin) *or simply stating the fact, at all events telling the truth.*—φανητιῶντες, 120, c; H., 32, c; G., 9, 2.—εἴθ' < εἴτε, 127, 161. For the accent of the full form, see 787, e.

παρέδοσαν, *have related.*

ὡς introduces substantive clauses, which are in apposition to ταῦτα.

ἐπελθόντες, *attacking.*

ὃ πρὸς τοῖς τείχεσιν ἵδρυτο, *which was built near the walls.* The antecedent is εἰδωλείου.

ἀπῆγον, *led away.* The object is Ἀντίπατρον. παῖδα and αἰχμάλωτον, 393; H., 499; G., 137.

πρὸς τοῖς ἄλλοις σύλοις, *in addition to the other booty.*

Construe τῷ with δύνασθαι, of which infinitive ἱερέα is the subject.

ὑπὲρ τοῦ υἱοῦ, *for his son,* 429; H., 633; G., 191.

ὁ Ἀντίπατρος ἐντραφείς, *Antipater having been reared.*

ὕστερον, *afterward.*—φιλόεται>φιλοῦται, 121, b.

Ὑρκανῷ, 461; H., 600; G., 188, 3. "This passage is altogether fabulous, for the name of Antipater's father was not Herod, but Antipater, an Idumaean; neither was he a minister in the temple of Apollo. See Josephus, book 14, chap. 2."—Vales.

12. Πρεσβεύσας δὲ πρὸς Πομπήιον, *And having served as embassador to Pompey.*

ἐλευθερώσας, *having restored,* lit., *having freed.*

αὐτῷ, i. e., to Hyrcanus, 452; H., 595; G., 184.

ὑπὸ shows the relation between περικοπτομένην and Ἀριστοβούλου. On the syntax of the last, see 434; H., 577, 600.

περικοπτομένην agrees with βασιλείαν.

αὐτὸς ηὐτύχησεν . . . χρηματίσας, *he* (viz., Antipater) *was fortunate, having obtained the office of procurator of Palestine;* lit., *having busied himself as procurator,* etc.—ηυτύχησεν, 278, d; 163; H., 310, 78; G., 102, 2. "Antipater, the father of Herod, was procurator of the whole kingdom of Judea, under Hyrcanus, and managed all affairs, both military and civil."

διαδέχεται, κ.τ.λ. The order is, υἱὸς Ἡρώδης διαδέχεται τὸν Ἀντίπατρον δολοφονηθέντα φθόνῳ τῆς πολλῆς εὐτοχίας, etc.—δολοφονηθέντα, *having been slain by treachery,* 1 a. p. pt., in agreement with Ἀντίπατρον. Accent, 781, a; 776.—φθόνῳ τῆς πολλῆς εὐτυχίας, *by envy of his great good fortune.*—φθόνῳ, 466; H., 606; G., 188.

ὃς ἐκρίθη βασιλεύειν, *who was appointed to be king.*

Ἰουδαίων, 404, 407; see also 436, Rule B.

δόγματι, *by a decree.*

συγκλήτου<συνκλήτου, 150; H., 48; G., 16, 5.

οὗ παῖδες, κ.τ.λ., *the sons of whom were Herod and the other Tetrarchs.*

13. Ἀναγράπτων δὲ εἰς . . . γενῶν, *But the genealogies of the Hebrews being recorded in the archives up to that time.*—Ἀναγράφτων> Ἀναγράπτων, 147; H., 44; G., 16, 1.

καὶ τῶν ἀρχιπροσηλύτων, *and of the ancient proselytes;* in the same construction with Ἑβραϊκῶν, 435; H., 558, 562; G., 167.

ἀναφερομένων, *traced back.*

Ἀχιὼρ: H., 558, 567.

τῶν τε ἐπιμίκτων. The construction is still gen. abs.; understand ἀναγράπτων γενῶν.

συνεκτεσόντων ἀπ' Αἰγύπτου, *having come out with them from Egypt.*

ὁ Ἡρώδης, 522, g; H., 430, a. Ἡρώδης is the subject of ἐνέπρησεν.

ὀυδέν τι . . . γένους αὐτῷ, *the lineage of the Hebrews contributing nothing to him.*—συμβαλλομένου, 675; H., 790; G., 183. συνβαλ->συμβαλ-, 150; H., 48; G., 16, 5.

τῷ συνειδότι, *by the consciousness.*

τῆς δυσγενείας, *of his low birth.*

ἐνέπρησεν. "I judge this passage also to have little of certainty in it. For Josephus, in the book of his own life, mentioning the original and antiquity of his own stock, fetches it from the public archives. Therefore those public tables which contained the originals of the Jewish families were extant in Josephus's time, and so it's false to say that Herod burned them."—Vales.

οἰόμενος εὐγενὴς ἀναφανεῖσθαι, *thinking that he would appear to be of noble birth.*

τούς τε καλουμένους γειώρας τοὺς ἐπιμίκτους, *and those mingled in* (viz.) *those called Georae.*

"Two sorts of men joined themselves with the children of Israel when they went up out of Egypt. The one were native Egyptians, whom Moses (Exod. xii., 19) calls αὐτόχθονας, i. e., born in the land. The other sort were a mixed multitude, whom he calls γειώραι, i. e., strangers. They were extraneous persons among the Egyptians, who took the land to till at a certain pension. The Jews were such before they went up out of Egypt. Both

these sorts of men the sacred Scripture comprehends under the name of a mixed multitude (Exod. xii., 38)."—Vales.

14. Arrange Ὀλίγοι δὴ τῶν ἐπιμελῶν ἢ μνημονεύσαντες τῶν ὀνομάτων ἢ ἄλλως ἔχοντες ἰδιωτικὰς ἀπογραφὰς ἑαυτοῖς ἐξ ἀντιγράφων, κ.τ.λ. —ἐπιμελῶν, 415; H., 558, 559; G., 168.—ὀνομάτων, 432, c; H., 576; G., 171, 2.—ἀντιγράφων, 412; H., 579, 582.

ἐναβρύνοντο . . . εὐγενείας, *glory, their noble birth being preserved in memory*, i. e., take pride in preserving the memory, etc.—σωζομένης τῆς εὐγενείας, 675; H., 593; G., 183.—τῇ μνήμῃ, 466; see also 469, e; H., 606; G., 188.

ὧν ἐτύγχανον . . . καλούμενοι, *of whom were the before-mentioned, called Desposyni.* The antecedent of ὧν is ὀλίγοι.—ἐτύγχανον, lit., *happened;* comes to be equivalent to ἦσαν by its use with the participle of the verb εἰμί: τυγχάνω ὤν=εἰμί. The participle was rarely omitted in early Greek.

διὰ shows the relation between καλούμενοι and συνάφειαν.

ἀπό τε Ναζάρων καὶ Κωχαβὰ τῇ λοιπῇ γῇ ἐπιφοιτήσαντες, *and these going out to the rest of the world from Nazara and Cochaba.*—κωμῶν, 393; H., 499; G., 137.—τῇ λοιπῇ γῇ. For the agreement of the adjective, see 508; H., 498; G., 138. "Cochaba was a village near Decapolis."

καὶ τὴν προκειμένην γενεαλογίαν ἐξηγησάμενοι, *and explaining the above-mentioned genealogy.*

εἰς ὅσον ἐξικνοῦντο, *to what (extent) they were able.*

15. σαφεστέραν ἐξήγησιν, κ.τ.λ., *any other can not find a plainer exposition.*—οὐκ ἂν ἔχοι, lit., *may not have to find*, i. e., *have the power to find.* Observe also the meaning of ἔχει in the preceding sentence.

ἔγωγε, 787, h.

πᾶς τε ὅς, κ.τ.λ., *and every one who is well-disposed.*

εὐγνώμων, i. e., *impartial.*

Καὶ ἡμῖν αὕτη μελέτω, *And let this one be sufficient for us.*—αὕτη, referring to ἐξήγησιν.

εἰ καὶ, *even if; although.*

τῷ μὴ κρείττονα, κ. τ. λ., *by not having to deliver a better one or one more truthful.*

16, 17. Ὁμομήτριοι ἄρα, κ. τ. λ., *So that Eli and Jacob were brothers from the same mother.*—ἄρα introduces the inference drawn from the preceding statements. F., 303.

κατὰ φύσιν μὲν ἑαυτῷ, *by nature his own.*

Καὶ δὴ . . . γενεαλογουμένου, *And now Joseph being traced in lineage somehow thus.*—ὧδε looks back.

δυνάμει, *actually.*

πέφηνεν οὖσα, *has appeared being.*—πέφηνεν, 2 pf. from φαίνω, 289; G., 110, note.—πεφη-<φεφη-, 159; H., 65, a; G., 17, 2.

σὺν αὐτῷ, *with him*, viz., the same tribe with Joseph. For syntax of αὐτῷ, see 449; G., 186.

εἴγε, *since.*

The subject of ἐξῆν is ἐπιμίγνυσθαι; so in the next sentence ζεύγνυσθαι is the subject of παρακελεύεται.

ἂν μὴ περιστρέφοιτο, *might not be transferred.*

ἀπὸ φυλῆς ἐπὶ φυλήν, *from tribe to tribe.*

Eusebius throws little if any light on the real difficulties in the genealogies by this quotation from Africanus. Valesius adds this note to the 15th section: "How much this explication of the place in the Gospels is to be valued appears from these words of Africanus, who confesses it is not confirmed by the testimony of any ancient writer; but he would have us admit of it because none that is better can be brought; which if it be so, I wish our Eusebius had not mentioned this matter in the entrance of his History. It had undoubtedly been better and more advisedly done, to have passed over in silence this disagreement of the Evangelists, lest those readers who were not believers (many of which there were at that time) might hence take occasion to doubt of the truth of the Gospel." Robinson, in "The Harmony of the Gospels," p. 183, gives a few brief notes on this subject that will interest the student.

CHAPTER VIII.

HEROD'S CRUELTY AGAINST THE INFANTS, AND HIS WRETCHED END.

1, 2. Matthew ii., 13, and after.—Μιχαιόν. Micah v., 2.

5–8. Josephus, Antiq., xvii., 6, 5.

9–14. Josephus, Bell. Jud., i., 33, 5, 6, 7.

15. Josephus, Antiq., xvii., 7. — *ἕτερον παῖδα.* Antipater, who was beheaded by his father's command five days before his death.—*τρίτον.* Aristobulus and Alexander were strangled in Samaria by their father's command. Montague, Acts and Monuments of the Church before Christ Incarnate.

16. Matthew ii., 16–22.

CHAPTER IX.

OF THE TIMES OF PILATE.

1. For the statements of Josephus about the government of Archelaus, how he succeeded by the will of Herod and the confirmation of Augustus Caesar, how he lost the kingdom after ten years, and how his brothers and Lysanias succeeded him, see Josephus, Bell. Jud., i., 33, 8; ii., 6, 3; 7, 3; also Antiq., xvii., 8, 2; 11, 4; 13, 2.

2. *δεκαιδεκάτῳ.* Josephus, Antiq., xviii., 2, 2.

3. *ὑπομνήματα.* These spurious acts against the Saviour are spoken of in Book IX., chap. 5. The rulers under the Emperor Maximinus are there said to have forged certain acts of Pilate respecting our Saviour, full of every kind of blasphemy against Christ, and sent them through the whole empire, with orders to publish them, and to give them to schoolmasters to hand to their pupils to study and commit to memory as exercises for declamation. They were dated, it seems, in the seventh year of Tiberius, and Pilate was not appointed over Judea till the twelfth of Tiberius.

CHAPTER X.

THE HIGH-PRIESTS OF THE JEWS, UNDER WHOM CHRIST PROMULGATED HIS DOCTRINES.—THE LENGTH OF HIS MINISTRY.

1. *τὸν εὐαγγελιστήν.* Luke iii., 1.

4. *Ἱστορεῖ Ἰώσηπος.* Antiq., xviii., 2, 2.

7. Luke x., 1.

CHAPTER XI.

THE TESTIMONIES CONCERNING JOHN THE BAPTIST AND CHRIST.

1. *συνιστορεῖ ὁ Ἰώσηπος.* The confirmatory narrative of Josephus is found in Antiq., xviii., 5, 1.

3. *Ἱστορεῖ.* Josephus, Antiq., xviii., 7, 2.

4. *ὀκτωκαιδεκάτῳ*, xviii., 5, 2.

7. This oft-quoted and much-discussed passage of Josephus concerning Christ is in the Antiquities, xviii., 3, 3. Eusebius quotes the same passage in his "Demonstratio Evangeliorum," 3, 3, p. 124, ed. Colon.

διελθὼν, *going through*, *relating;* it agrees with the subject of *μέμνηται*, i. e., *Ἰώσηπος* understood.

καὶ, *also.*

σωτῆρος, governed by *μέμνηται*, 432, c.

τὴν . . . ἱστορίαν, *the same story of the record*, the same part of his work.

εἴ γε, *if*, *at least*, expressing doubt.

ἄνδρα, factitive object of *λέγειν*, which is the subject of *χρή*.

ἡδονῇ δεχομένων, *receiving with pleasure*, *loving* the truth; a general description of those who accepted Christ as a teacher, rather than an indication of his manner of teaching, as many interpret it.

τῶν Ἰουδαίων . . . ἀπὸ τοῦ Ἑλληνικοῦ: the first a partitive, the second a genitive of source, hardly to be distinguished from a partitive in Josephus. Compare the use of the possessive in English with the Anglo-Saxon. M., 312.

8. *Ὁ Χριστὸς*, *The Christ*, the well-known Messiah expected by the Jews.

ἐνδείξει, dative of occasional cause, 466, 1.

ἀνδρῶν, genitive of authorship, 434, c.

παρ' ἡμῖν, equivalent to a possessive, *our first men*, Jews of the highest rank.

ἐπαύσαντο, *did not cease* (to love him).
ἔχων, *having himself, being.*
ἐπέλιπε, *ceased to exist.*

9. Ταῦτα, object of παραδεδωκότος.
τοῦ συγγραφέως, *Josephus;* absolute with παραδεδωκότος.
τοῦ ἀπελέγχεσθαι, *in respect of the not convicting as destitute of shame those forging the acts against them.*

CHAPTER XII.

ON THE DISCIPLES OF OUR SAVIOUR.

1. Galatians ii., 1; 1 Corinthians i., 1.

2. Κλήμεντι, *Clement*, third bishop of Rome. His epistle is referred to in Book III., chap. xvi., and elsewhere.
Παῦλος. Galatians ii., 11.

3. Acts i., 26.

4. φήσαντι. 1 Corinthians xv., 5–7.

5. Many of the ancient writers have inferred from this passage (1 Corinthians xv., 7) that the James who was spoken of as the brother of Christ, and who was first bishop of Jerusalem, was not one of the twelve apostles.

CHAPTER XIII.

NARRATIVE ABOUT THE PRINCE OF EDESSENES.

2. Ἄβγαρος. This is the regular spelling on coins and inscriptions. Manuscripts have also Αὔγαρος, Ἄγβαρος, Ἄκβαρος. It is said by Valesius to be an Arabic word, meaning "most powerful," and a common appellation of the princes of Edessa. This Abgar, or Akbar, was a prince of one of the tribes of Arabia.

10. Note the resemblance of this letter to John xx., 29, 31; xvii., 4; xvi., 7.

11. ὁ καὶ Θωμᾶς, *the one also called Thomas.*

22. Eusebius mentions in his Chronicon that the Edessenes numbered their years from the first of the reign of Seleucus in Asia. This makes the date of these events the fifteenth of Tiberius Caesar, which is the year in which Christ suffered, according to the reckoning of many of the ancients.

BOOK SECOND.

THE introduction gives a summary of Book I., and invites the reader to examine next the circumstances that followed the ascension of Christ, as they are to be collected from the Holy Scriptures and from other documents. Then follow chapters on the following subjects:

1. The proceedings of the apostles after our Lord's ascension. Acts; Clement, Institutions, book VI.

2. How Tiberius was affected when informed by Pilate respecting Christ. Tertullian, Apology, 5.

3. How the Christian doctrine soon spread throughout the whole world.

4. Caius Caligula, after the death of Tiberius, appoints Agrippa king of the Jews, after punishing Herod with perpetual exile. Josephus, Antiq., xviii., 6, 10.

5. Philo was sent on an embassy to Caius, in behalf of the Jews. Philo, II., p. 517, 569; Josephus, Antiq., xviii., 8, 1.

6. The miseries that fell on the Jews after their crime against Christ. Philo, II., p. 596; Josephus, Bell. Jud., ii., 9, 2, 4.

7. How Pilate destroyed himself.

8. The famine in the reign of Claudius. Acts ii., 28.

9. The martyrdom of the apostle James. Acts xii., 1; Clement, Institutions, 7.

10. Herod Agrippa, persecuting the apostles, immediately experienced the divine judgment. Acts xii., 20; Josephus, Antiq., xix., 8, 2.

11. The impostor Theudas. Acts v., 36; Josephus, Antiq., xx., 5, 1.

12. Helena, Queen of Osrhoëne. Josephus, Antiq., xx., 5, 2; Acts xi., 39.

13. Simon Magus. Justin Martyr, Apol., i., 26; Irenæus, adv. Haer., 1, 23.

14. The preaching of the apostle Peter at Rome. He went there to encounter Simon Magus, in the time of Claudius. No authority quoted.

15. The Gospel according to Mark was written by Mark, the companion of Peter, at Rome, at the solicitations of the Romans, and ordered by Peter to be read in the churches. Clement, Institut., 6; Papias, bishop of Hierapolis.

16. Mark the first preacher of Christianity in Egypt.

17. Philo's account of the Ascetics of Egypt.

18. The books of Philo that have come down to us.

19. The calamity which befell the Jews at Jerusalem on the day of the Passover. Josephus, Bell. Jud., ii., 12, 1; Antiq., xx., 5, 3.

20. Events at Jerusalem under Nero. Josephus, Antiq., xx., 8, 8; Bell. Jud., ii., 13, 3.

21. The Egyptian mentioned in the Acts of the Apostles, xxi., 38. Josephus, Bell. Jud., ii., 13, 5.

22. Paul, having been sent in bonds from Judea to Rome, made his defense, and was acquitted. Col. iv., 10; Acts xxviii., 30, 31; 2 Tim. iv., 6–16.

CHAPTER XXIII.

THE MARTYRDOM OF JAMES, CALLED THE LORD'S BROTHER.

1. Ἰουδαῖοι, subject of *τρέπονται*. The Jews, Paul having appealed and been sent to Rome, failing in their hope in the plan which they devised against him, turned upon James.

τὸν τοῦ κυρίου ἀδελφὸν. See Book I., chap. xii., 5.

2. Τοῦ, James, absolute with *παρρησιασαμένου* and with *ὁμολογήσαντος.*

φωνῇ καὶ μᾶλλον, unembarrassed voice, and more (firmly) than they expected.

Ἰησοῦν, subject of *εἶναι.*

οἷοί τε φέρειν, not being able to endure; agreeing with the subject of *κτείνουσι.*

τῷ καὶ δικαιότατον αὐτὸν . . . πιστεύεσθαι, on account also of his being deemed most just because of the elevation which he attained in the life of wisdom and piety.

λαβόντες, *taking* the anarchy as an opportunity for license. The Jews had not the right to punish with death. John xviii., 31. The stoning of Stephen was another riotous act of this kind.

τὰ τῆς αὐτόθι διοικήσεως, *the affairs of the government here* (in Judea) were ἄναρχα καὶ ἀνεπιτρόπευτα.

3. ἱστορηκότος agrees with Κλήμεντος, *relating* him to have been thrown from τοῦ πτερυγίου, the wing of the temple. Clement, ii., 1.

ξύλῳ τε πεπλῆχθαι, *and to have been struck with a club.*

τὴν πρὸς θάνατον, *the* (striking) *to death;* supply πληγήν, 479, 8; H., 555, a; and note the idiom. See other examples in the dictionary.

4. Ἀκριβέστατα, governed by ἱστορεῖ. Hegesippus, a converted Jew, lived at Rome in his later years. The fragments of his history which remain are preserved by Eusebius. He died about 180 A.D. Routh, Rell., i., 208.

τοῦτον τὸν τρόπον, adv. acc. of manner, 483.

ἔμψυχον, *animal food.*

ἔλαιον, subject.

6. τὰ ἅγια, *the holy places.*

δίκην, *like,* 436, d; H., 552.

7. δίκαιος καὶ ὠβλίας: James is called *Oblias* by Epiphanius and Iovius, as well as by Hegesippus, and it seems to be an old corruption of some unusual Hebrew or Syriac compound; possibly, as suggested by Heinichen, *Ophel-iam, tower* of the *people.* Gesenius, Heb. Lex., p. 804, 791. N. Fuller earlier suggested *Ozleam;* and Zaddick (Zadoc) and Ozleam are often given as the originals.

περιοχή, *fence,* fortress. Septuagint.

οἱ προφῆται. Some refer to Isaiah iii., 10; perhaps, rather, Christian prophets or preachers.

8. τῶν ἑπτὰ αἱρέσεων. The seven sects described by Hegesippus are mentioned by Eusebius, Book IV., chap. xxii.: Essenes, Galileans, Hemerobaptists, Masbothoeans, Samaritans, Sadducees, Pharisees. Jerome says: "*Esseni* dicunt Christum docuisse illos om-

nem abstinentiam. *Galilaei* dicunt Christum venisse et docuisse eos, ne dicerent dominum Caesarem, neve eius monetis uterentur. *Hemero-baptistae* qui quotidie et corpora sua et domum et supellectilem lavant. *Marbonei* [i. e., Masbothaei] dicunt, ipsum esse Christum qui docuit illos in omni se sabbatizare. *Samaritae* qui in locum Israel captivo et abducto in Babyloniam translati sunt. Venientes in terram Samariae regionis ex parte Israelitarum consuetudinem, quam sacerdote reducto didicerunt, tenent, ex parte gentilem, quam in nativitatis suae terra habuerunt. Nam in observationibus suis a Iudaeis omnino separantur, quorum superstitio procul dubio omnibus nota est. *Sadducaei* negant resurrectionem, dicentes: 'Dictum est ad Adam, terra es et in terram ibis.' *Pharisaei* negant Christum venisse, nec ulla in re cum praedictis communicant." Jerome mentions other sects, ten in all. Judas Galilaeus was the author of the sect of Galilaeans whose political action wrought mischief to the nation. Josephus, Antiq., xviii, 2.

ὑπομνήμασι, the name of his book, *Commentaries.*

τίς ἡ θύρα, *what is the door* of Jesus, i. e., the introduction, or means of entrance which he offers to the kingdom of heaven. Compare John x., 1, 2, 7.

9. *οὐκ ἐπίστευον.* The Pharisees believed in a resurrection, but not the resurrection of Jesus.

ἐρχόμενον, agrees with *Ἰησοῦν* understood, the subject of *ἀποδοῦναι*, which is an object of *ἐπίστευον*, co-ordinate with *ἀνάστασιν.* Matthew xvi., 27.

διὰ Ἰάκωβον, repeat *ἐπίστευσαν.*

10. *ἡμέραν του πάσχα.* The Christian Easter.

11. *τῶν ἐθνῶν*, *the Gentiles.* We learn from other sources that they were often present at the feast. John xii.; Josephus, Antiq., xviii., 6; xx.

13. Matthew xxvi., 64; Acts vii., 56.

14. *ὡσαννὰ*, in the old Greek texts generally *ὡς ἄννα.* Jerome

says that the Hebrew is compounded of *osi*, save, and *anna*, an interjection expressing desire in prayer. "*Osanna*, salvifica, *quod Graece dicitur ὡς ἀννὰ*," "*elisa scilicet una litera, sicut in versibus cum scandimus.*"

τῳ υἱῷ Δαβὶδ, Jesus; though some think *James*, and show that it was usual among the early Christians to salute bishops and elders with this acclamation.

15. Isaiah iii., 10.

17. *καταλιθοβολούντων*, absolute with *αὐτῶν* understood.
'Ραχαβεὶμ, *the Rechabites* spoken of by Jeremiah, xxxv., 2.

18. *εἷς τῶν γναφέων, one of the fullers*, a further description of *τις*.

στήλη. The monument is described as a rude stone with his name cut on it. Some editors have omitted the sentence, thinking it unlikely that a memorial would have been erected there, or could have remained after the destruction of Jerusalem.

19. *διὰ πλάτους, amply*, with full details.

ἦν. The subject is *ὁ Ἰάκωβος, James was so wonderful a somebody*, and was so cried up by all the others, etc.

τοὺς ἔμφρονας, the wise of the Jews thought that this was the cause of the immediately-after-the-martyrdom-of-him siege of Jerusalem.

ἥν, *which=and that this* happened to them for nothing other than, etc.

20. The passage is not found in Josephus. Compare Origen, Cont. Celsum, i., 47.

21. Josephus, Antiq., xx., 9, 1.
Καῖσαρ, *Nero.*

23. *τῶν*, *the* (persons) *in the city;* partitive after superlative, 419, c; H., 559, a.

ἀκριβεῖς, co-ordinate with *ἐπιεικέστατοι*.

τὰ, accusative of specification, 481; H., 549.
βαρέως ἤνεγκαν, *took it hardly*, were greatly offended at this.

24. Τοιαῦτα. Supply ἐστί.

25. νοθεύεται, it is considered spurious, i. e., by some, though it is generally read.
μιᾶς—οὔσης, *the same also being one.*

CHAPTER XXIV.

ANNIANUS WAS APPOINTED THE FIRST BISHOP OF ALEXANDRIA AFTER MARK.

CHAPTER XXV.

THE PERSECUTION UNDER NERO, IN WHICH PAUL AND PETER WERE HONORED WITH MARTYRDOM IN THE CAUSE OF RELIGION AT ROME.

1. Γράφειν οὐ γένοιτ ἄν σχολῆς, *to write would not be* (a work) *of the present spare-time.* H., 572, d.
τὴν μοχθηρίαν, acc. of specification, 481; H., 549.

2. ὅτῳ φίλον, *for whomsoever it is pleasant.* Supply ἐστί.
τρόπον, adv. acc., 483; H., 552.

4. Tertullian, Apol., adv. gent. 5: "Consulite commentarios vestros, illic reperietis primum Neronem in hanc sectam tum maxime Romae orientem, Caesariano gladio ferocisse. Sed tali dedicatore damnationis nostrae etiam gloriamur. Qui enim scit illum, intelligere potest, nonnisi grande aliquod bonum a Nerone damnatum."
τὴν ἀνατολήν, κ. τ. λ. Eusebius seems to have misunderstood Tertullian, and to say, *especially when, having subdued the whole East, he was severe to all in Rome.* But ἀνατολήν may possibly mean *the rise* of Christianity at Rome.

5. οὗτος, *Nero.*

πρῶτος ἐν τοῖς μάλιστα, first among those most of all haters of God, 512, b; H., 627, c.

Paul was beheaded, as being a Roman citizen, privileged from the cross. Acts xvi., 37; xxii., 25.

πιστοῦται, the subject is *πρόσρησις, the naming.*

εἰς δευρο κρατήσασα, surviving to the present day.

6. *ἀνὴρ*; supply *πιστοῦται.* This CAIUS is repeatedly referred to by Eusebius: iii., 28, 31; vi., 20. ZEPHYRINUS was bishop of Rome in the ninth year of Severus, A.D. 202, according to Book IV., 58 of this history.

αὐτὰ δὴ ταῦτα, object of *φησίν, who, discussing in writing with Proclus, leader of the view of the Phrygians, says these very things.*

Βατικανὸν, Peter was buried in the Vatican, Paul in the Via Ostia; so they say.

κατὰ τὸν αὐτὸν καιρόν. Prudentius, Augustine, and others, make the martyrdoms to have been on the same day of the year, but Peter's a year before Paul's. Most Romanists accept the same day and year—June 29, A.D. 65.

CHAPTER XXVI.

THE JEWS WERE AFFLICTED WITH INNUMERABLE EVILS, AND FINALLY BEGAN A WAR WITH THE ROMANS.

1. *διελθὼν πλεῖστα ὅσα, going through most things whatever*, telling all the facts.

περὶ τῆς συμφορᾶς, κ.τ.λ., about the misfortune befalling the whole people of the Jews.

δηλοῖ κατὰ λέξιν, explains in his story that, besides very many others, thousands of the best respect at Jerusalem, having been scourged, were crucified.

2. *φησί*, Josephus *says*, Bell. Jud., ii., 19.

τῶν ἀπὸ τοῦ ἔθνους, the Jews; absolute with *πορθουμένων.*

πρὸς τῶν ἐνοίκων, 434, b; H., 653, b.

ὥστε ὁρᾶν, so that it was possible to see.

BOOK THIRD.

CHAPTER I.

THE PARTS OF THE WORLD WHERE THE APOSTLES PREACHED CHRIST.

THOMAS, in Parthia; Andrew, in Scythia; John, in Asia, who died at Ephesus. Peter appears to have preached through Pontus, Galatia, Bithynia, Cappadocia, and Asia, to the Jews that were scattered; who, also, finally coming to Rome, was crucified with his head downward, having requested to suffer in this way. Paul preached from Jerusalem to Illyricum, and finally suffered martyrdom at Rome under Nero. 1 Peter i., 1; Romans xv., 19; Origen, Exp. Gen., III. See also Book II., xxv., 5.

CHAPTER II.

WHO FIRST PRESIDED OVER THE CHURCH AT ROME.

AFTER the martyrdom of Paul and Peter, Linus was the first that received the episcopate at Rome. 2 Tim. iv., 21.

CHAPTER III.

OF THE EPISTLES OF THE APOSTLES.

FIRST PETER is undoubted. Second Peter, though studiously read, is doubted. "The Gospel according to Peter," and "The Preaching and Revelations of Peter," are not genuine. There are fourteen epistles of Paul, all well known and beyond doubt; but some have rejected the Epistle to the Hebrews. "The Acts of Paul" and the "Pastor" of Hermes are not of acknowledged authority.

CHAPTER IV.

THE FIRST SUCCESSORS OF THE APOSTLES.

TIMOTHY received first the episcopate at Ephesus. Luke, born at Antioch, a physician, left two inspired books, his Gospel and his Acts of the Apostles. Crescens was sent to Gaul. Linus (2 Tim. iv., 10) was

bishop at Rome. Clement (Phil. iv., 3) also third bishop. Dionysius was bishop at Athens. Acts xvii., 34.

CHAPTER V.

THE LAST SIEGE OF THE JEWS AFTER THE TIME OF CHRIST.

1. Μετὰ Νέρωνα δέκα . . . ἐπικρατήσαντα, *After Nero having held the government about thirteen years.* A subordinate adverbial clause is here incorporated in the form of a preliminary participle; 657, 674.—Νέρωνα. The reign of the Julian family, or the true line of the Caesars, ended with the death of Nero; although the six succeeding emperors are included in what are usually styled "the twelve Caesars."—πρὸς, *near, about.*

τῶν διαγενομένων; see reference above on ἐπικρατήσαντα; also, 675; H., 593; G., 183.—τῶν ἀμφὶ Γάλβα, *those about Galba*, meaning Galba himself; 527, a; H., 639.

ἐνιαυτὸν, 482; H., 550; G., 161.

ἐπὶ μησὶν ἕξ, *besides six months.*

Οὐεσπασιανὸς . . . λαμπρυνόμενος, *Vespasian, distinguished in the engagements against the Jews.* Eusebius omits the mention of Vitellius, the successor of Otho, whose reign of eight months, together with the seven months of Galba and the three months of Otho, completes the period of eighteen months between Nero and Vespasian mentioned above. Vitellius was proclaimed emperor by the legions under his command on the German frontier.

ἐπ' αὐτῆς τῆς Ἰουδαίας, *in Judea itself.* Vespasian was also proclaimed emperor by his legions while engaged against the Jews.

αὐτόθι, *there;* viz., in Judea.

Τὴν ἐπὶ Ῥώμης . . . στειλάμενος, *Therefore directing his course to Rome at once.*—Τὴν (sc. ὁδόν).

τῷ παιδὶ, 393; H., 499; G., 137.

ἐγχειρίζει, *he commits.* ενχειρ->εγχειρ-, 150; H., 48; G., 16, 5.

2. ἀνάληφιν, *ascension.*

Ἰουδαίων; construe in the gen. abs. with μεμηχανημένων: *the Jews, in addition to their daring (wickedness) against him (Christ), now also having contrived very many designs against the Apostles.* The omission of the article with Ἰουδαίων is noticeable; 520, ss.

The clause to which this incorporated one belongs is in sec. 3. The verb is *μετῆει*. The main thought is thus held in suspense by a long succession of subordinate and parenthetic clauses.—*πλείστας ὅσας, as many as possible.* ὅσος has this intensive force, like ὡς, and *quam* in Latin.

πρώτου τε Στεφάνου . . . ἀνῃρημένων, first Stephen, having been slain with stones by them; but observe in the Greek, *πρώτου* agrees with Στεφάνου, 509, f.

τὴν κεφαλὴν ἀποτμηθέντος, beheaded; lit., *cut off as to his head*, 481; H., 549; G., 160.—*ἀποτμηθέντος*, 1 a. p. pt., from *ἀποτέμνω*; comp. *ἀπό, τέμνω.*

ἐπὶ πᾶσί τε, and last of all.

Ἰακώβου, construe with *μεταλλάξαντος*, gen. abs.

τοῦ, the one, in apposition to Ἰακώβου.

τῆς ἐπισκοπῆς θρόνον, the seat of the episcopacy, i. e., the office of a bishop. *θρόνον* is the object of *κεκληρωμένου.*

τὸν προδηλωθέντα τρόπον, in the manner before mentioned. τρόπον is accus. adverbial.

μυρία εἰς θάνατον ἐπιβεβουλευμένων, being plotted against in countless ways unto death, i. e., with a view to their death.

τῇ τοῦ κηρύγματος διδασκαλία, the teaching of the proclamation, i. e., the preaching of the Gospel.

τὴν εἰς σύμπαντα, κ. τ. λ., setting forth their course to all the nations. στειλαμένων, 1 a. mid. pt., from *στέλλω. στελσαμέν-*>*στειλαμέν-*, 349, 1; 152; H., 382; G., 121.

πορευθέντες, κ. τ. λ. Matt. xxviii., 19.

3. *οὐ μὴν ἀλλά, moreover.* The phrase is elliptical. The words suggest a full thought like this: *Truly this was not all, but*, etc.

τοῦ λαοῦ τῆς ἐκκλησίας, the multitude of the Church. λαοῦ is to be construed with *κεκελευσμένου*: *the multitude having been directed by a certain oracle, given by revelation, to remove from the city and dwell in a certain city of Peraea*, etc.

Πέλλαν. "So says Epiphanius (in Haeres. Nazaraeorum, cap. 7), to wit, that the Christians who dwelt in Jerusalem, being forewarned by Christ of the approaching siege, removed to Pella. But in his book (de Ponderibus et Mensuris) he writes that the disciples of Christ, being warned by an angel, removed to Pella;

and afterward, when Adrian rebuilt Jerusalem and called it after his own name, Aelia Colonia, they returned thither." Vales.

ἐν ᾗ, referring to the city before mentioned.

ὡσάν παντελῶς, κ. τ. λ., as if holy men had entirely abandoned the royal metropolis of the Jews itself, and the whole Judaean land.

ἡ ἐκ θεοῦ δίκη λοιπὸν, κ. τ. λ., finally justice from God seized them as having so unjustly treated both Christ and his apostles.—λοιπὸν, *as to the rest, finally.*—*ἅτε . . . παρηνομηκότας*, for this use of *ἅτε* introducing a causal circumstance, see 681; H., 795, d; G., 277, note 2.

ἀφανίζουσα, lit., *putting out of sight*, i. e., *destroying;* in agreement with *δίκη*.

4. *Ὅσα μὲν οὖν τηνικάδε, κ. τ. λ., How great calamities then in every place overwhelmed the whole nation.*

εἰς ἔσχατον περιηλάθησαν συμφορῶν, were driven to the extremity of distress.—*περιηλάθησαν*, 1 a. p. from *περιελαύνω*. These and the following substantive subordinate clauses are the objects of *ἀναλέξασθαι* at the close of the section.

ἡβηδὸν, in the period of youth, i. e., vigorous young men.

γυναιξὶν ἅμα καὶ παισὶ, together with women and children.

μυρίοις ἄλλοις ἰδέσι θανάτου, by ten thousand other forms of death.

ἀλλὰ καὶ ὁπόσα οἱ ἐπ' αὐτὴν, κ. τ. λ., but (particularly) also what dreadful sufferings, and more than sufferings, they saw who fled for refuge into Jerusalem itself, as to a more secure metropolis.—*πέρα*, lit., *beyond, across;* but metaphorically *beyond*, or *exceeding measure;* so, with the force of a comparative, it governs the genitive; 408.

καὶ τῶν ἐν τούτῳ, κ. τ. λ., and each of the events (*των γεγενημένων*) *in this in detail.*—*ἕκαστα*, plural, but distributive.—*τούτῳ* refers to *πολέμου*.

βδέλυγμα τῆς ἐρημόσεως, abomination of desolation. Dan. ix., 27.

πάλαι περιβοήτῳ, famous of old; in agreement with *νεῷ*.

ἀφανισμὸν ἔσχατον . . . ὑπομείναντι, awaiting its final destruction, etc.—*ὑπομείναντι*, also in agreement with *νεῷ*.

πάρεστιν ὅτῳ φίλον, κ. τ. λ., lit., *to read accurately from the history written by Josephus is present to whomsoever* (it is) *pleasant;* i. e.,

whoever desires may read, etc. ἀναλέξασθαι is the subject; 663. Josephus, Bell. Jud., vi., 9, 4.

5. Ὡς δὲ αὐτὸς οὗτος . . . ὑποσημήνασθαι. Arrange ἀναγκαῖον δὲ ὑποσημήνασθαι ῥήμασι αὐτοῖς ὡς αὐτὸς οὗτος ἱστορεῖ τὸ πλῆθος ἀμφὶ τριακοσίας μυριάδας των ἀθροισθέντων ἀπὸ τῆς Ἰουδαίας ἁπάσης ἐν ἡμέραις τῆς τοῦ Πάσχα ἑορτῆς ἀποκλεισθῆναι εἰς τὰ Ἱεροσόλυμα ὥσπερ ἐν εἱρκτῇ.—Πάσχα, *the Passover*.—ὥσπερ ἐν εἱρκτῇ, *as in a prison*.—ῥήμασι αὐτοῖς, *in the very words*, i. e., word for word.

6. Χρῆν γοῦν, *For it was fit*. The *it* which we here use as the subject of Χρῆν refers to what follows, viz., κατακλεισθέντας, etc.; *that they should be shut up as in a prison* (etc.) *was just*.

ἐν αἷς ἡμέραις, κ.τ.λ., *in what days they had inflicted upon the Saviour and benefactor of all, the Christ of God, the* (*treatment*) *pertaining to his suffering*.

ταῖς αὐταῖς (sc. ἡμέραις), a repetition of ἡμέραις above, because a clause intervenes. The fitness here emphasized is in the fact that retribution came in the very times when they committed their crimes against Christ.

καταδέξασθαι, *to await*. The object of the infinitive is ὄλεθρον.

7. Παρελθὼν δὴ τὰ τῶν, κ.τ.λ., *Passing by the* (*accounts*) *of those* (*calamities*) *having befallen them, in particular* (viz.) *what was undertaken against them by the sword and other means*.—ἐν μέρει, *in part*, i. e., in detail.

ἀναγκαῖον ἡγοῦμαι παραθέσθαι, *I think it necessary to subjoin*.

ὡς ἂν ἐκ μέρους . . . εἰδέναι, *that those happening upon this writing may have* (be able) *to know from that part*.—ἐκ μέρους, *from part*. A full account of the sufferings is not given, as we see above; but that given will be sufficient to show what Eusebius wishes his readers to know. Another view would make ἐκ μέρους mean *in part*, i. e., that those reading this book may *in some measure* know, etc.

τῇδε τῇ γραφῇ. Eusebius makes liberal use of other writings. This is recognized as a very important element in estimating the value of his works.

αὐτοὺς . . . ἡ ἐκ θεοῦ μετῆλθε τιμωρία, *the punishment from God*

overtook them.—*οὐκ εἰς μακρὸν*, *not far away*, i. e., in time. Their punishment was not delayed.

CHAPTER VI.

ON THE FAMINE THAT AFFLICTED THEM.

EUSEBIUS takes from Josephus an account of the sufferings of the Jews during the famine.

1. *Φέρε δὴ οὖν*, *Now therefore.* For remarks on this use of *φέρε*, see note on Book I., v., 1.

ἱστοριῶν, partitive; 415; H., 558, 559; G., 168. Accent, 776, 777.

μετὰ χεῖρας αὖθις ἀναλαβών, *taking up again into the hands.*

τότε, an adverb of time modifying *πραχθέντων*, the things *then* done.

πραχθέντων, 1 a. p. pt. from *πράσσω*.

διέλθε, 2 a. imv. from *διέρχομαι*.

τοῖς γε μὴν . . . ἦν, *and to remain was equally for ruin to the rich*, i. e., it was equally dangerous for them to remain. The alternative was to desert to the Romans. The people were much inclined to desert, as we learn from the passage in Josephus which precedes the one quoted. They could thus escape the sufferings of the city, and were permitted by Titus to go away into the country whither they pleased, so that they were not in bondage to the Romans. But the Jewish leaders soon became more watchful to prevent desertion, and any one who was even suspected of such an intention was immediately put to death. But to the rich, it seems, it was equally fatal to remain or to think of going out.—*πρὸς ἀπωλείας*; 689, 8.; H., 654, c; G., 191, 3.—*ἴσον*, used adverbially.

Προφάσει γὰρ αὐτομολίας, *For under the pretext of desertion.*

διὰ τὴν οὐσίαν, *for his wealth.*

τῷ λιμῷ, *with the famine;* 449.

ἀμφότερα προσεξεκάετο τὰ δεινά, *both evils were inflamed.*

2. *ἐπεισπηδῶντες . . . οἰκίας*, *but bursting in they searched the houses.*

ἔπειθ' εὑρόντες . . . ἐβασάνιζον, *when finding* (any) *they beat* (the

inmates) *as having denied; but not finding, they tortured as having most carefully concealed.*—ἐπειϑ', 127, 161.

τοῦ τ' ἔχειν καὶ μή, *of the to have and not* (to have). In this clause make σώματα the subject, and τεκμήριον the predicate.

τῶν ἀϑλίων, *of the wretches.*

ἦν, 569; H., 497, b; G., 135, 2.

ὧν οἱ μὲν . . . ἐδόκουν, *of whom those yet strong seemed to be well off in respect of food.*—τροφῆς, 446, d.

παρωδεύοντο, *were passed by;* 282.

καὶ κτείνειν . . . αὐτίκα, *for it seemed unreasonable to slay those about to die straightway by want* (of food). The force of καί here is peculiar. It introduces a reason. Probably the full expression is καὶ γάρ, which is the common form in such connections.

3. λάϑρα, *secretly.*

τὰς κτήσεις ἀντικατηλλάξαντο, *exchanged their possessions.* κτήσεις, from κτάομαι.—τάς, 530, e.

μέτρου, 431; H., 567, 578; G., 178.

εἰ πλουσιώτεροι τυγχάνοιεν ὄντες, *if they should happen, being very rich.*

τὰ μυχαίτατα τῶν οἰκιῶν, *the most secret parts of their houses.*

ἀνέργαστον, *unprepared.*

οἱ δὲ ἔπεσσον, *and others cooked* (it).

4. Καὶ τράπεζα μὲν οὐδαμοῦ παρετίϑετο, *And a table, indeed, was nowhere set.*

τοῦ δὲ πυρὸς . . . διήρπαζον, *but snatching the food from the fire, yet raw, they tore* (it). διήρπαζον seems to refer to their seizing the meat from each other.—πυρὸς, 404; H., 579, s.; G., 174.

Ἐλεεινὴ δ' ἦν ἡ τροφή, *The food was miserable.*

δακρύων, gen. of value. See above, 3, μέτρου.

δυνατωτέρων πλεονεκτούντων, 675; H., 593; G., 183.

5. Πάντων μὲν δὴ . . . αἰδώς, *Famine indeed now surpasses all sufferings, but nothing so perishes as shame,* i. e., shame, in the sense of a becoming behavior, is soonest lost under the feeling of hunger.—παϑῶν, 404; H., 581; G., 175, 2. Observe the figure by

which hunger is made to surpass not only all other sufferings, but itself, as included in *πάντων*.

ἄλλως, *otherwise*, i. e., *elsewhere, under other circumstances.*

ἐντροπῆς, *regard*, lit., *turning toward;* gen. of price, value, etc.; 431.

Construe *Γυναῖκες*, *παῖδες*, and *μητέρες*, as the subjects of *ἐξήρπαζον*; and make *ἀνδρῶν*, *πατέρων*, and *νηπίων* adjuncts of *στομάτων*.

καὶ τὸ οἰκτρότατον, *and the most lamentable.*

οὐκ ἦν φειδὰ . . . σταλαγμούς, *there was not shame of taking away the drops of life*, i. e., they did shamelessly deprive their infants of the very drops of milk on which alone they could subsist.

6. *Τοιαῦτα δ' ἐσθίοντες*, lit., *and eating such* (food).

οὐ διελάνθανον, *they did not escape discovery.*

τούτων ταῖς ἁρπαγαῖς, *with the plunderings of these*, i. e., the seditious.

ἀποκεκλεισμένην οἰκίαν, *a house shut.*

τοὺς ἔνδον προσφέρεσθαι τροφήν, *that those within were taking food.*

ἐισεπήδων, *leaped in;* imp. ind. 3 pl., from *εἰσπηδάω*.

καὶ μόνον, *κ.τ.λ.*, *and choking* (the inmates) *only did not snatch the morsels from their jaws*, i. e., did every thing except to take it from their mouths.

7. *ἀντεχόμενοι τῶν σιτίων*, *withholding the food*, clinging to it.—*σιτίων*, 426; H., 574, b; G., 171.

κόμης, *by the hair.* For syntax, see above, *σιτίων*.

συγκαλύπτουσαι τὰ ἐν χερσίν, *concealing the things in their hands;* 528.

τῶν ψωμῶν ἐκκρεμάμενα, *clinging to the bits* (of food).—*ἐκκρεμάμενα*, from *ἐκκρεμάννυμι*. The part. is in agreement with *νήπια*.—*ψωμῶν*, gen. of touch; 426.

ἔδαφος, *pavement.*

Τοῖς δὲ φθάσασι . . . ὠμότεροι, *And to those anticipating their entrance and consuming beforehand, that about to be seized they were more cruel, as having been wronged by them.*

8. *Δεινὰς δὲ βασάνων*, *κ.τ.λ.*, *And they invented dreadful methods of torture.*

ὀρόβοις μὲν . . . πόρους, *stopping the passages of the secrets for the wretched men* (τοῖς ἀθλίοις) *with bitter vetch.*

τὰς ἕδρας, *the seats*, i. e., *the fundaments.*

εἰς ὁμολόγησιν, *for the acknowledgment*, i. e., before he would acknowledge.

9. καὶ γὰρ ἂν ἧττον, κ.τ.λ., *and for the with necessity would have been less cruel.* The ellipses make the sentence obscure. The words καὶ γάρ are often well rendered *for, surely;* but the idiom is best explained by supposing the ellipsis of a clause after καί, which may often easily be supplied from the context. *The torturers did not suffer hunger, and* (that fact makes them seem the more heartless) *for the* (torturing) *from necessity*, etc.

γυμνάζοντες δὲ τὴν ἀπόνοιαν, *but* (they did it) *exercising their insolence.*

εἰς τὰς ἑξῆς ἡμέρας, *for the following days;* lit., days one after another.

10. Τοῖς δ' ἐπὶ τὴν Ῥωμαίων . . . ὑπαντῶντες, *And meeting those having crept out by night to the Roman guard for the collection of wild herbs and grass.*—Τοῖς, 527, 449; H., 602, 8.; G., 186.—λαχάνων, gen. obj., 444; H., 565; G., 167, 3.

ἁφήρπαζον τὰ κομισθέντα, *seized what they had gathered;* lit., *the things gathered.* ὑπαντῶντες represents the subject of ἁφήρπαζον.

ἱκετευόντων, *they entreating*, gen. abs.; the subject understood. ἐπικαλουμένων is the same construction.

μεταδοῦναί τι μέρος, κ.τ.λ., *to share with them some part of those things which they had brought, having endangered themselves.*

Ἀγαπητὸν δ' ἦν . . . σεσυλημένον, *And for the one robbed not to be slain also was a kindness*, i. e., It was lucky for one robbed if he were not also slain.

11. ἐπιφέρει λέγων, *he* (Josephus) *adds saying.*—Ἰουδαίοις δὲ μετὰ . . . ἐλπίς, *To the Jews every hope of safety was cut off, together with* (the liberty) *of going out.*

κατ' οἴκους καὶ γενεάς, *by houses and families.* κατά is here distributive; 692, 5; H., 632, d.

Καὶ τὰ μὲν τέγη, κ.τ.λ., *And the houses were filled with women and*

infants having died, etc. — *γυναικῶν, βρεφῶν, γερόντων*; 412, 414; H., 575; G., 172, 2.

12. *διοιδοῦντες, swelling up.*

ὥσπερ εἴδολα κατὰ τὰς ἀγορὰς ἀνειλοῦντο, staggered through the markets as images (or spectres). — *ἀνειλοῦντο*; comp. *ἀνά* and *εἰλέω, to roll, twist;* hence, *to roll*, or *stagger*, in walking.

θάπτειν δὲ τοὺς, κ.τ.λ., and the sick were not able to bury their friends.

καὶ τὸ διευτονοῦν ὤκνει, and the one being strong hesitated (to do it). *τὸ διευτονοῦν* for *ὁ διευτονῶν*. See 489, 491.

καὶ τὸ κατὰ σφᾶς ἄδηλον, and the uncertainty concerning themselves, i. e., their own fate.

τοῖς ὑπ' αὐτῶν θαπτομένοις, upon those being buried by them.

πρὶν ἐπιστῆναι τὸ χρεὼν, before the emergency came upon them; 708, d; H., 769.

13. *ταῖς συμφοραῖς, the calamities;* lit., *events*, but in the sense of misfortunes. *συνφ-*>*συμφ-*, 150.

ἀλλ' ὁ λιμὸς ἤλεγχε τὰ πάθη, but the famine prevailed over the affections.

τοὺς φθάσαντας ἀναπαύσασθαι, those anticipating them to go to rest, i. e., those who had died before them.

νὺξ θανάτου γέμουσα, night freighted with death. νὺξ is the subject of *περιεῖχε*, as also is *σίγη*.

τούτων, than these, 408; H., 585; G., 175.

14. *Τυμβωρυχοῦντες γοῦν τὰς οἰκίας, For breaking into the houses as tombs. Τυμβωρυχέω, to break open graves;* from *τύμβος* and *ὀρύσσω*. The houses were now mere graves.

περισπῶντες . . . ἐξήεσαν, drawing off . . . they went out.

καί τινας τῶν ἐρριμμένων, κ.τ.λ., and certain ones of those having been prostrated, yet living, they thrust through.

ἐπὶ πείρᾳ, for a trial.

χρῆσαι σφίσι δεξιὰν καὶ ξίφος, to use for them the right hand and sword. Some besought the robbers to put them to death out of their misery.

ὑπερηφανοῦντες, contemptuously; lit., *scorning.*

ἕκαστος . . . ἐφεώρα, *each one . . . looked upon.*

τῶν ἐκπνεόντων, 415; H., 558, s.; G., 168.

ἀτενὲς, neut. adj. used adverbially; ἀτενής (a cop. and τείνω), *fixedly, steadfastly.*

τὸν ναὸν. "Observe here the religion of the Jews, who, in what part of the world soever they were, always prayed to God with their eyes turned toward the holy city and the Temple. We have an example of this custom in Dan. vi., 10, and 1 Kings viii., 48, and Esdr. iv., 58. Hence, perhaps, was derived the custom of the Christians to pray toward the East." Vales.

15. Οἱ δὲ, looks back to στασιαστὰς.

τοῦ δημοσίου θεσαυροῦ, *the public treasury*, 412.

τὴν ὀσμὴν οὐ φέροντες, *not enduring the stench.*

ἔπειθ', *then*, or *afterward*; in distinction from τὸ μὲν πρῶτον. ἔπειτα>ἔπειθ', 127, 161.

ὡς οὐ διήρκουν, *as they were not able to continue.*

ταύτας, i. e., τὰς φάραγγας.

πεπλησμένας τῶν νεκρῶν, (them) *filled with the dead.*

ὑπορρέοντα τῶν σωμάτων, *flowing around the bodies.* ὑπορρέοντα agrees with ἰχῶρα.—σωμάτων, 699.

κατεμαρτύρατο τὸν θεὸν, *called God to witness.*

16. Τούτοις ἐπειπὼν, κ. τ. λ., *To these, having said some things in the mean time, he adds, saying.*

οὐκ ἂν ὑποστειλαίμην, *I may not hesitate.*

τὸ πάθος, *my feelings, my grief*; the subject of κελεύει.

Ῥωμαίων βραδυνάντων ἐπὶ . . . , *The Romans delaying against*, i. e., if the Romans had delayed to proceed against, etc.; 674, 635; H., 790, d, 751; G., 277, 4, 226.—ἢ καταποθῆναι ἂν: make πόλιν the subject of this infinitive, as of κατακλυσθῆναι, 666; H., 773; G., 134, 2; *that either the city would have been swallowed down by an earth chasm, or*, etc. The infinitives depend upon οἶμαι.

μεταλαβεῖν τοὺς κεραυνούς, *would have received the strokes.*

γαρ . . . ἤνεγκε γενεὰν, *for it bore a race*, or *generation.*

τῶν ταῦτα παθόντων, *than those suffering these* (*calamities*). The gen. after comparative degree.

17. *οὕτω, thus, as follows.*

τῶν . . . φθειρομένων, of those perishing.

ἄπειρον, countless.

ἀδιήγητα δε, κ. τ. λ., and suffering befell them unspeakable.—συνέβαινε, 569.

εἴ που τροφῆς παραφανείη σκιά, if any where a shadow of food appeared.

διὰ χειρῶν ἐχώρουν . . . πρὸς ἀλλήλους, strove with each other by the hands. *διὰ χειρῶν* indicates the kind of violence they inflicted on each other—pulling, snatching, and striking.

Πίστις δ' ἀπορίας, κ. τ. λ., Nor was there belief of hunger to those dying, i. e., they would not believe that those dying were really dying of want.

18. *τοὺς ἐμπνέοντας, those breathing* (expiring). *ἐνπ->εμπ-*, 150.

μήτις ὑπὸ κόλπον . . . αὐτοῦ, lest any might feign his death, having food under his bosom.

Οἱ δ', They, i. e., the robbers.

κεχηνότες ὥσπερ λυσσῶντες κύνες, gaping as mad dogs.

μεθυόντων τρόπον, in the manner of those drunk.—τρόπον, 483, 485, e; H., 552; G., 160, 2.

καὶ ὑπ' ἀμηχανίας, and by want of counsel, or *plan.*

δὶς ἢ τρὶς ὥρᾳ μιᾷ, two or three times in one hour.

εἰσεπήδων, imp. 3 p. from *εἰσπηδάω.* *-δαον>-δων*, 120, c.

19. *Πάντα δ' ὑπ' ὀδόντας ἦγεν ἡ ἀνάγκη, Necessity brought every thing under the teeth*, i. e., brought them to the extremity of eating any thing.

τὰ μηδὲ . . . πρόσφορα συλλέγοντες, collecting things not fit for, etc. *συνλεγ->συλλεγ-*, 150.

Ζωστήρων καὶ ὑποδημάτων, from belts and shoes; 404; H., 580; G., 174.

τὸ τελευταῖον, at last.

ἐμασῶντο, devoured them, i. e., the leather coverings.

χόρτου παλαιοῦ σπαράγματα, remnants of old hay.

ἔνιοι, some (*ἔστιν οἱ*).

Ἀττικῶν τεσσάρων, for four Attics, i. e., Attic drachms. The drachma was a coin of about 7½*d.* *Ἀττικῶν*, gen. price, 431.

20. Καὶ τί δεῖ, κ.τ.λ., *And why is it necessary to relate the severity of the famine to inanimate objects*, i. e., the extremities to which the people were brought, so that they ate these inanimate objects.

εἶμι γαρ αὐτοῦ δηλώσων ἔργον, *for I go, being about to relate a deed of it.* εἶμι δηλώσων; this use of εἶμι with the fut. part. makes a periphrastic future, similar to the French idiom, *aller*, with the infinitive, *Je vais recevoir;* also Eng., *I am going to receive.* Compare also Latin, *pergit lectum;* Anglo-Saxon, *hê gêat rædan.* M., 415, 4.

αὐτοῦ, viz., the famine.

ὁποῖον, *such as.*

φρικτὸν μὲν εἰπεῖν, *horrible to relate.* Strictly, the meaning is horrible to be related. On the interchange of voices, see 575.

ἔγωγε, *I indeed;* subject of παρέλιπον. For the recession of the accent in ἐγώ, see 787, h.

τερατεύεσθαι, *to relate wonders.*

τοῖς αὖθις ἀνθρώποις, *to the men of another time; to posterity.* Dat. after δόξαιμι, 454.

κἂν παρέλιπον, *I would even pass over.* καὶ ἂν>κἂν, 124; 773; H., 68; G., 11. The particle ἄν implies a condition. With the indicative it makes a positive assertion contingent; 618; H., 746, b; G., 222.

ἡδέως, *cheerfully.*

κατ' ἐμαυτὸν, *with me, in my own time.*

ψυχρὰν . . . χάριν, *a cold favor.*

καθυφέμενος, *concealing.* A conditional clause is incorporated in the form of a participle. For gram. refs., see 16, βραδυνάντων. Comp. κατά, ὑπό, ἵημι; 161; H., 72; G., 17.

21. Γυνὴ, the subject of συνεπολιορκεῖτο.

Μαρία τοὔνομα, *Maria her name.* τὸ ὄνομα>τοὔνομα, crasis, 124, 121, b; accus. spec., 481; H., 549; G., 160.

πατρὸς Ἐλεαζάρου, 675, 412.

σημαίνει δὲ τοῦτο, κ.τ.λ., *and this means house of hyssop.*

ἐπίσημος, *distinguished.*

πλήθους, 689, c; 424.

22. Ταύτης τὴν μὲν ἄλλην κτῆσιν, *The other possessions of this one.*

ἀνασκευασαμένη, *having prepared.*

τὰ δὲ λείψανα τῶν κειμηλίων, *and as to the relics of her property.* *λείψανα*, from *λείπω*, 481; H., 549; G., 160. *κειμηλίων*, from *κεῖμαι*; hence that which is stored up.

κἂν εἴ τι τροφῆς ἐπινοηθείη, *if ever any food was provided.* *κἂν εἰ*; see Lid. and Scott, under "*κἄν.*" *τροφῆς*, 415; H., 558, s.; G., 168.

Δεινὴ . . . ἀγανάκτησις εἰσῆλθε, *A dreadful indignation entered into*, etc., i. e., *took possession of.*

καταρωμένη, *cursing.*

ἐφ' ἑαυτὴν ἠρέθιζεν, *she angered them against herself.* She designed or sought to do it, 594.

23. *Ὡς δ' οὔτε παροξυνόμενός τις, κ. τ. λ.*, *But as no one either being angered or pitying her, slew her.*

τὸ μὲν εὑρεῖν, *as to finding*, 481; H., 549; G., 160.

ἐκοπία, *she was weary;* imp. 3 s., from *κοπιάω.*

πανταχόθεν δ' ἄπορον, κ. τ. λ., *and every where the to find it was now difficult* or *impossible.*

τοῦ λιμοῦ, *than the famine*, 408.

ἐξεκαίοντο οἱ θυμοὶ, *resentments raged.*

σύμβουλον, *as a counselor;* 393; H., 499; G., 137.

μετὰ τῆς ἀνάγκης, *along with necessity*, i. e., she also took necessity as an adviser.

ἐπὶ τὴν φύσιν ἐχώρει, *proceeded against nature.*

τὸ τέκνον, *her child;* object of *ἁρπασαμένη.*

ὑπομάσθιος, *upon the breast.*

24. *τίνι σε τηρῶ*, *for what do I keep thee?*

τὰ μὲν παρὰ Ρωμαίοις δουλεία, *as to our condition* (*τὰ μὲν*) *among the Romans, it is slavery.*

φθάνει, *anticipates.*

Ἴθι, γενοῦ μοι τροφή, κ. τ. λ., *Come, be to me food, and to the assassins a fury, and to life a tale.* *Ἴθι*, imv. 2 s., from *εἶμι.* *μοι, στασιασταῖς, βίῳ*, 452, s.; H., 595; G., 184.—*ἐριννύς*, i. e., *an avenging fury.* "The Jews, as well as the Grecians, believed that the ghosts of such as had been murdered followed those that killed them to take revenge of them. In this sense those words may be taken that occur in Gen. iv., 10: 'The voice of thy brother's blood crieth unto

me from the ground;' i. e., thy brother whom thou hast wickedly slain requires that I should revenge him, and punish thee for his murder.' Then it follows (ver. 12): 'A fugitive and a vagabond shalt thou be in the earth;' i. e., thy brother's ghost whom thou hast slain shall follow thee every where, and be always troublesome to thee." Vales.

τῷ βίῳ, i. e., *to men.*

ὁ μόνος ἐλλείπων, κ. τ. λ., *the only one wanting to the calamities of the Jews*, i. e., to make their calamities complete.

25. *ἅμα*, *while, as soon as: along with saying this she slew her son.*

κατακαλύψασα ἐφύλαττεν, *having covered she kept.*

τῆς ἀθεμίτου κνίσης σπάσαντες, *perceiving the execrable odor.* *ἀθεμίτου*, lit., *lawless;* Lat., nefarious. Josephus states the fact as known to him, and *ἀθεμίτου* is what he thinks of the savor. The robbers merely smell the savor of prepared food, and demand some, without knowing what it is. *κνίσης*, 432; H., 576; G., 171, 2.

τὸ παρασκευασθὲν, *that having been prepared.*

ἡ δὲ καὶ μοῖραν, κ. τ. λ., *and she saying that she had kept a fine share for them*, etc.

26. Τοὺς δ', *Them;* object of *ἤρει*.

φρενῶν ἔκστασις, *astonishment of mind.*

ἐπεπήγεσαν, *they stood fastened.*—*ἐμὸν . . . τέκνον γνήσιον*, *my own child.*—*γνήσιον*, from *γίγνομαι*.

καὶ γὰρ. See above, note, sec. 9.

μαλακώτεροι, *more delicate.*

γυναικὸς, 408.

συμπαθέστεροι, *more tender.*

εὐσεβεῖς, *pious.*

ὑμῖν, *for you;* an example of what is called the ethical dative; 462, e; H., 599; G., 184, note 5.

καὶ τὸ λοιπὸν, κ. τ. λ., *and let the rest also remain for me.*

27. *τρέμοντες ἐξήεσαν*, *went out trembling.*

πρὸς ἓν τοῦτο δειλοί, *fearful* or *cowardly for this once.*

τροφῆς; gen. part., 423, s.; H., 574; G., 170, 2.

τοῦ μύσους, *with the abomination*, i. e., with the report of it, 412, 414.

πρὸ ὀμμάτων τὸ πάθος ἀναλαμβάνων, *taking up the deed before the eyes.*

δεινῶς ἔφριττε, *shuddered with terror.* The citizens were horrified at the deed as if it had been done in their own houses.

28. Σπουδὴ δὲ τῶν, κ. τ. λ., *And the desire of those oppressed by the famine was for death.*

τῶν φθασάντων, *of those anticipating*, i. e., those dying. It was a happiness to die before seeing and hearing such evils.

Τοιαῦτα τῆς Ἰουδαίων, κ. τ. λ. These are the closing words of Eusebius. His object in this chapter has been to present a vivid picture of the extremities and sufferings of the Jews, which he regards as a retribution upon them for their wickedness toward Christ. See close of Chapter V. τοιαῦτα agrees with τὰ πίχειρα, *such consequences* or *punishments* (τὰ, ἐπί, χεῖρ).

παρανομίας τε καὶ δυσσεβείας, *both of the guilt and impiety.*

CHAPTER VII.

CHRIST'S PREDICTIONS.

1. Παραθεῖναι δ' αὐτοῖς ἄξιον, *And to these* (accounts) *it is proper to add.* παραθεῖναι, 2 a. inf., from παραίθημι. The infinitive is the grammatical subject, ἄξιον the predicate; 663; H., 493, 494, a; G., 259. ἄξιον, lit., *worthy*, from ἄξιος, der. ἄγω, one meaning of which is *to weigh.*

πρόρρησιν, *prediction;* comp. πρό, ῥῆσις; for the insertion of ρ in composition, see 146.

αὐτὰ ταῦτα, *these very things.*

οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις, *woe to those having in the womb.* Matt. xxiv., 19–21.

χειμῶνος, *in the winter*, 433; H., 591; G., 179.

μηδὲ σαββάτῳ, *nor upon the Sabbath.* σαββάτῳ represents the time more definitely than χειμῶνος, designating, as it were, the point at which; 469; H., 613; G., 189. See also on the offices of the cases in denoting time, 482, c.

τοῦ νῦν (sc. χρόνου), *now*, 526, 8.

οὐδὲ μὴ γένηται, *nor may (not) be.*

2. ἀνῃρημένων ἀριθμὸν, *number of those having been destroyed.* ἀριθμὸν, the object of συναγαγὼν. ἀνῃρημένων, p. p. pt.; comp. ἀνά, αἱρέω.

ὁ συγγραφεὺς, i. e., the same writer, viz., Josephus.

μυριάδας ἑκατὸν . . . φησι, *says that one hundred and ten myriads perished* (1,100,000).

τοὺς δὲ λοιποὺς στασιώδεις καὶ λῃστρικοὺς, *and that the seditious and robbers remaining.* These adjectives, used substantively, are the subjects of the inf. ἀνῃρῆσθαι; 666; H., 773; G., 134, 2.

ὑπ' ἀλλήλων ἐνδεικνυμένους, *pointed out by each other.*

τῶν νεῶν, gen. part.; 415; 419, c.

καὶ κάλλει σώματος διαφέροντας, *and (those) surpassing in beauty of body.* κάλλει, 467; H., 609; G., 188, note 1.

τετηρῆσθαι θριάμβῳ, *were kept for the triumph.* The infinitives throughout the section depend upon φησι.

δεσμίους εἰς τὰ . . . παραπεμφθῆναι, *were sent bound to the works in Egypt.*—ἔργα, i. e., the mines.—πεμπθη- > πεμφθη-, 147, I.; H., 44; G., 161.

πλείους δὲ . . . διανενεμῆσθαι, *and that very many were distributed through the provinces.*

φθαρησομένους, *to be destroyed.* 2 f. p. pt., from φθείρω. The future participle expresses purpose; 598, b.

διαπεπρᾶσθαι, *were sold.*

τούτων δὲ μόνων τὸν ἀριθμὸν, κ. τ. λ., *and that the number of these alone reached to nine myriads.* "Eusebius is here mistaken, for Josephus does not say so, but only affirms that the number of those that were taken captive during the whole war by the Romans amounted to ninety thousand men. The words of Josephus are to be seen at the latter end of the sixth book of the history of the Jewish wars." Vales.

3. Ταῦτα δὲ τοῦτον . . . τρόπον, *These things were done in this manner.*—ἐπράχθη, 1 a. p., from πράσσω, 569.—τρόπον, 483; H., 552; G., 160, 2.

δευτέρῳ . . . ἔτει, *in the second year of the reign of Vespasian.*

ταῖς προγνωστικαῖς προρρήσεσιν, the foreknowing predictions.

Θείᾳ δυνάμει . . . αὐτὰ, by divine power having seen (beforehand) these things as if already present.—*δυνάμει*, 466; H., 606; G., 188. —*προεωρακότος*, in agreement with *κυρίου*.

κατὰ τὴν . . . γραφὴν, according to the writing of the holy evangelists.

αὐτὰς τὰς λέξεις, the words themselves, i. e., the very words. The same force of the iterative is seen below—*αὐτὴν την Ἱερουσαλήμ*, 540, c.

τοτὲ μὲν φήσαντος, he (Jesus) *then speaking. μὲν* looks forward to *δὲ* at the opening of the fifth section.

4. *εἰ ἔγνως, κ. τ. λ.* See Luke xix., 42–44.

ἐκρύβη, they are hid; from *κρύπτω*, 2 a. p. See 346, 352.

ἡμέραι, i. e., the days of distress.

πάντοθεν, on every side.

ἐδαφιοῦσί σε, shall throw thee to the pavement. ἐδαφιοῦσι, fut., from *ἐδαφίζω*, 305, a.

5. *ἔσται γὰρ, κ. τ. λ.* See Luke xxi., 23, 24.—*ἀνάγκη, distress.*

ἐν στόματι μαχαίρας, lit., *in the mouth of the sword.* By a figure of speech the sword is conceived of as a devouring beast.

πατουμένη, trodden down.

κυκλουμένην ὑπὸ στρατοπέδων, surrounded by armies.

ἐρήμωσις, desolation. Luke xxi., 20.

6. *Συγκρίνας δέ τις . . . πολέμου, One having compared the words of our Saviour with the remaining accounts of the historian concerning the whole war. τις* is the subject of *ἀποθαυμάσειεν*. The clause is interrogative, introduced by *πῶς*: *how can one not admire (wonder at) . . . having compared*, etc.—*ἱστορίαις*, 449, s.; H., 602; G., 186. —*τοῦ συγγράφεως*, i. e., Josephus.—*πολέμου*, 413.

Θείαν ὡς ἀληθῶς, the how truly divine. Θείαν in agreement with *πρόγνωσιν*. Observe the position of the article.

ὑπερφυῶς παράδοξον, exceedingly strange (wonderful).

7. *Περὶ μὲν οὖν τῶν.* Take *τῶν* with *συμβεβηκότων. περὶ* shows the relation between *ἐπιλέγειν* and *τῶν*; *μετὰ* between *συμβεβηκό-*

των and πάθος. *Therefore concerning those events which happened to the whole nation of the Jews after the suffering of the Saviour*, etc.

φωνὰς is in the same construction as πάθος, *and those voices* (words).

τὸν μέν λῃστὴν . . . παρῄτηται, *begged off the thief and murderer from death.* The subject of the verb is πλῆθος. παρῄτεται, pf. mid., comp. παρά, αἰτέω. The reference is to Barabbas: Matt. xxvii., 16–26; Acts iii., 15.

ταῖς ἱστορίαις. The accounts given by Josephus are meant.

8. Ταῦτα δ' ἂν . . . προσθεῖναι, *And yet to add these things may be proper.* ταῦτα looks forward, and is the antecedent of ἃ in the next clause.

παραστατικὰ . . . προνοίας, *confirmatory of the kindness of the always-good Providence.* προνοίας, 435; H., 558; G., 167. φιλανθρωπίας, objective gen.; 444.

ὑπερθεμένης, *putting off;* in agreement with προνοίας.

τεσσαράκοντα ἐφ' ὅλοις ἔτεσι, *for forty whole years.*

κατὰ τοῦ Χριστοῦ τόλμαν, *their crime against Christ.*

ἐν ὅσοις, *during which.*

πλείους, *many.*

Ἰάκωβός τε . . . ἐπίσκοπος, *And James himself the first bishop there.*

χρηματίζων ἀδελφὸς, *bearing the title of brother*, etc., i. e., known as the brother of the Lord.

τὰς διατριβὰς ποιούμενοι, *making their abode.*

ἔρκος ὥσπερ . . . τῷ τόπῳ, *remained as the strongest defense to the place.* The subject of this verb is found in πλείους.

9. ἐπισκοπῆς . . . μακροθυμούσης, gen. abs., *divine Providence still patiently bearing with them*, lit., *being long-suffering.*

δυνηθεῖεν . . . τυχεῖν, *they might be able to obtain.*—συγγνώμης καὶ σωτηρίας, *pardon and salvation*, the objects of τυχεῖν; 424; H., 574; G., 171.

καὶ πρὸς, *and in addition to.*

παραδόξους θεοσημίας . . . παρασχομένης, *furnishing strange prodigies of the things about to happen to those not repenting.* παρασχομένης is still gen. abs. with ἐπισκοπῆς.

μνήμης ἠξιωμένα, having been thought worthy of mention. *μνήμης*, gen. of price; 431.

συγγραφέως, viz., Josephus.

οὐδὲν οἷον τοῖς, κ.τ.λ. The meaning seems to be that, since these accounts had been thought worthy of record by Josephus, it was eminently proper for Eusebius to add them for his readers. *οὐδὲν οἷον παραθεῖναι* is a strong statement of it: (*there is*) *nothing such as to add* (*them*) *for those approaching this writing*, i. e., nothing so proper and fit.

CHAPTER VIII.

CONCERNING THE SIGNS THAT PRECEDED THE WAR.

1. *ἀνάγνωθι, read;* 2 a. imv., from *ἀναγιγνώσκω*; 45, h; 795.

αὐτῷ δεδηλωμένα, related by him.

ἐν τούτοις (sc. *λόγοις*).

οἱ μὲν ἀπατεῶνες καὶ καταψευδόμενοι τοῦ θεοῦ, the deceivers and those speaking falsely against God. *καταψευδόμενοι τοῦ θεοῦ* may be read, *those feigning themselves from God.* Either rendering gives a good sense and a good syntax.

τοῖς δ' ἐναργέσι, κ.τ.λ., and they neither gave heed to nor believed those evident signs foreshowing that the approaching desolation was at hand. The subject is not the same as in the preceding clause, but taken from *δῆμον*. For plural verb with collective subject, see 499, a; H., 514, a; G., 135, 3.

ἀλλ' ὡς ἐμβεβροντημένοι, but as if stupefied.

τῶν τοῦ θεοῦ, κ.τ.λ., disregarded the warnings of God.—*παρήκουον*, comp. *παρά, ἀκούω*; *παρα* has the force of a negative.—*κηρυγμάτων*, 432; H., 576; G., 171, 2.

2. *τοῦτο μὲν, this indeed*, i. e., (they did) *this, when a star*, etc.

ῥομφαίᾳ παραπλήσιον, very like a sword. *ρομφαίᾳ*, 449; H., 603; G., 186.

καὶ παρατείνας . . . κομήτης, and a comet continuing a whole year. *κομήτης* is the subject of *ἔστη* understood.

τοῦτο δὲ, and this, i. e., they did this.

καὶ τοῦ πρὸς . . . κινήματος, and the commotion (*previous*) *to the war.*

ἀθροιζομένου τοῦ λαοῦ, *the people being collected;* 675; H., 593; G., 183.

ὀγδόῃ . . . ὥραν, *on the eighth of the month April, about the ninth hour of the night.* ὀγδόῃ (sc. ἡμέρᾳ); dat. of time at which.—ἐνάτην ὥραν, between our hours of twelve and three o'clock in the morning.

τοσοῦτο φῶς, κ. τ. λ., *such a light shone around the altar and the temple as to seem to be bright day.*

τοῖς μὲν ἀπείροις, *to the unskillful.*

τοῖς δὲ ἱερογραμματεῦσι, κ. τ. λ., *but by the Scribes was straightway judged before the things happening*, i. e., the Scribes interpreted these prodigies as warnings of the event that actually did afterward occur. — ἱερογραμματεῦσι: The Scribes among the Jews were the keepers and interpreters of their law. They not only read the holy books in the presence of the people, but sat with the chief priests and elders in the great council. They were held in great esteem, and as being men of great knowledge and skill, and acquainted with the mysteries of the law, they were consulted to interpret signs and prodigies. See Acts vi., 23; xix., 35; Matt. ii., 4.

3, 4. βοῦς μὲν ἔτεκεν ἄρνα, *a cow brought forth a lamb.*

ἐν τῷ ἱερῷ μέσῳ. See 508.

Ἡ δ' ἀνατολικὴ πύλη, *And the eastern gate*, i. e., of the Temple. ἀνατολικὴ, from ἀνατέλλω, *to rise;* hence the place of the sun's rising.

στιβαρωτάτη, *most strong.*

μόλις ὑπ' ἀνθρώπων εἴκοσι, *scarcely by twenty men*, i. e., it was so heavy that twenty men could hardly close it.

καταπῆγας δ' ἔχουσα βαθυτάτους, *and have posts very deep* (in the ground).

αὐτομάτως, *of its own accord.*

5. μιᾷ καὶ εἰκάδε (sc. ἡμέρᾳ), *on the twenty-first of the month Artimisium* (May).

μεῖζον πίστεως, *greater than belief;* 408; H., 585; G., 175.

Τέρας δ' ἂν ἔδοξεν, κ. τ. λ., *That about to be related would appear to be a wonder if it had not been handed down by those having seen it,*

and (unless) *the subsequent sufferings had been worthy of the signs.*—Τέρας, a wonder so great as to be thought a mere idle story.

μετέωρα, on high.

διάττουσαι τῶν νεφῶν, κ.τ.λ., rushing through the clouds and surrounding the cities.—*διάττουσαι*, comp. *διά, ἀίσσω. τὰς πόλεις.*—They saw in the fantastical shapes which the clouds assumed men besieging cities; so the fate of Jerusalem was figured on the sky.

6. *πρὸς τὰς λειτουργίας, for their religious services*, i. e., to perform them.

πρῶτον μὲν κινήσεως, κ.τ.λ., said they first perceived a motion and a noise. κινήσεως, κτυπου, 432; H., 576; G., 171, 2.

φωνῆς ἀθρόας, κ.τ.λ., a voice as of a multitude, (saying) *let us go hence.*

7. *τούτων, than these;* gen. after the comparative degree; 408.

ἰδιωτῶν ἄγροικος, a rustic of the common (men). *ἄγροικος*, 393; H., 499; G., 137.

πρὸ τεσσάρων, κ.τ.λ., four years before the war.

τὰ μάλιστα, for the most part.

ἐν ᾗ σκηνοποιεῖσθαι, κ.τ.λ., at which the custom was all to make tabernacles to God. This was the Feast of Tabernacles.

φωνὴ ἐπὶ Ἱεροσόλυμα, a voice against Jerusalem.

κατὰ πάντας τοὺς στενωποὺς, in all the lanes (of the city).

8. *ἀγανακτήσαντες πρὸς τὸ κακόφημον, being offended at the ominous cry.*

αἰκίζονται, severely punish.

Ὁ δὲ οὔθ' *ὑπὲρ ἑαυτοῦ, κ.τ.λ., But he neither speaking for himself, nor in private to those near him, continued crying out the voices as before.*—*φθεγξάμενος*, from *φθέγγομαι.* The meaning is *to utter aloud*, as is here also suggested by *ἰδίᾳ* in the next clause, with which it is contrasted.

9. *ὅπερ ἦν, as was the case.*

δαιμονιώτερον εἶναι κίνημα τἀνδρὸς, the impulse of the man to be very wonderful (divine). *τἀνδρὸς*<*τοῦ ἀνδρὸς*, 124; H., 68; G., 11.

ἄγουσιν αὐτὸν, lead him; the subject is *οἱ ἄχοντες*, viz., the Magistrates of the Temple, the Chief-priests, and Scribes.

Ῥωμαίοις ἔπαρχον, i. e., "Albinus, who was then procurator of Judea." Vales.

μέχρις ὀστέων ξαινόμενος, scourged to the bones.

ἀλλ' ὡς ἐνῆν, κ. τ. λ., but altering his voice as mournfully as was possible, answered to each stroke, etc.

10. *τούτου, than this.*

ὁ αὐτὸς συγγραφεὺς, viz., Josephus.

χρησμόν τινα φάσκων, saying that a certain prophecy had been found, etc.

περιέχοντα, declaring; in agreement with *χρησμόν*.

χώρας αὐτῶν, their region, i. e., he was to spring from the Jews.

τις ἄρξει τῆς οἰκουμένης, a certain one should govern the world.

οἰκουμένης, 407; H., 581, a; G., 171, 3.

ὃν; the antecedent is *χρησμόν, which he supposed had been fulfilled in Vespasian.*

11. *ὗτος*, refers to Vespasian.

μόνης τῆς ὑπὸ Ῥωμαίους, only that (part of it) *under the Romans.* *Ῥωμαίους*, 689, k; H., 657, a.

ἐπὶ τὸν Χριστὸν ἀναχθείη, it may be referred to Christ, i. e., the prophecy.

αἴτησαι παρ' ἐμοῦ, κ. τ. λ., see Psalm ii., 8. The passage is given exactly as in the Septuagint.

οὗ δὴ κατ' αὐτὸ δὴ ἐκεῖνο τοῦ καιροῦ, of whom indeed at this very time. The repetition of *δή* makes the affirmation emphatic. *οὗ* refers to *Χριστός*.

εἰς πᾶσαν τὴν γῆν ἐξῆλθεν, κ. τ. λ., see Psalm xix., 4. *τῶν ἱερῶν ἀποστόλων* is substituted for *αὐτῶν* in using the passage. Eusebius does not quote, but merely uses Scriptural phrase to express that the apostles had preached Christ over the whole world, and at the same time skillfully suggests that this fact may be taken as the fulfillment of the prophecy referred to.

CHAPTER IX.

OF JOSEPHUS AND THE WRITINGS HE HAS LEFT.

1. Ἐπὶ τούτοις ἅπασιν, κ.τ.λ., *After all these things it is worth while not to be ignorant of Josephus himself*, etc. ἀγνοεῖν is the grammatical subject, ἄξιον the predicate.

τοσαῦτα συμβεβληκότος, *having contributed so much.* συμβεβληκότος, p. p. pt., from συμβάλλω.

τῇ μετὰ χεῖρας ἱστορίᾳ, *to the work in hand*, viz., to this ecclesiastical history.

αὐτὸς, *he himself;* 540, d, g.

ἱερεὺς is in apposition to Ἰώσηπος.

τὰ πρῶτα, *at first;* lit., *as to the first;* 481, 483.

καὶ τοῖς ὕστερον παρατυχὼν ἐξ ἀνάγκης, *and by necessity present at the subsequent* (events).

2. Μάλιστα δὲ . . . γέγονεν ἀνὴρ ἐπιδοξότατος, *and* (he) *became a man most distinguished.*

τῶν Ἰουδαίων, 415, 419, c; H., 559; G., 168.

οὐ παρὰ μόνοις τοῖς ὁμοεθνέσιν, *not with his own countrymen only.* ὁμοεθνέσιν: comp. ὁμός, ἔθνος.

ὡς αὐτὸν . . . τιμηθῆναι, *so that he was honored;* 671.

ἀναθέσει ἀνδριάντος, *by the erection of a statue.* ἀναθέσει, 466; H., 606; G., 188. ἀνδριάντος, objective gen.; 444; H., 565; G., 167, 3; M., 311.

πόλεως, 433.

βιβλιοθήκης ἀξιωθῆναι, *were thought worthy of the library.* The subject of the infinitive is λόγους.

3. Οὗτος καταβέβληται, *This one* (viz., Josephus) *has written.* καταβεβληται: comp. κατά, βάλλω; 308.

ἐν ὅλοις εἴκοσι συγγράμμασι, *in twenty whole books.*

τοῦ κατ' αὐτὸν Ἰουδαϊκοῦ πολέμου, *of the Jewish war* (occurring) *in his time* (κατ' αὐτὸν).

ἐν ἑπτὰ (sc. συγγράμμασι).

καὶ τῇ πατρίῳ φωνῇ, *and in his native tongue*, i. e., the dialect of Palestine, or Aramaean.

ἄξιός γε ὤν, κ.τ.λ., *being worthy of belief* (in this) *on account of other things*, i. e., as he is found trustworthy in other respects.

4. Καὶ ἕτερα δὲ αὐτοῦ, κ.τ.λ., *And two other* (works) *of him are esteemed worthy of attention.*—σπουδῆς, 431, b; H., 584, e; G., 178, note.

ἀρχαιότητος, *antiquity;* 413.

ἀντιρρήσεις πεποίηται, *has made his reply.*

τὸν γραμματικὸν, *the grammarian;* 393; H., 499; G., 137.

κατὰ Ἰουδαίων τηνικάδε συντάξαντα λόγον, *having put together discourse then against the Jews.* συντάξαντα, in agreement with Ἀπίωνα.

οἱ διαβάλλειν καὶ αὐτοὶ, κ.τ.λ., *who tried to traduce*, etc. αὐτοὶ, emphatic.—τὰ πάτρια (sc. ἔθη), *the national customs.* "Josephus, in his books against Apion, answers not only those who had calumniated the laws and institutions of the Jews, but also he more especially writes against those who had forged certain falsities concerning the original and antiquity of the Jews, as appears by his first book. But about the end of his second book he answers Apollonius, Molon, and Lysimachus, who had written some lies about the laws and institutions of the Jews. The word πάτρια, therefore, in this place must mean both these, to wit, the antiquity and the laws of the Jewish nation." Vales.

5. Τούτων ἐν τῷ προτέρῳ, κ.τ.λ., *In the former of these he sets forth the number of the canonical writings of that called old* (testament).

τίνα τὰ, *those.*—ἀναντίρρητος, *undisputed.*

ὡσὰν ἐξ ἀρχαίας παραδόσεως, *as* (*received*) *by ancient tradition.*

CHAPTER X.

THE MANNER IN WHICH JOSEPHUS MENTIONS THE HOLY SCRIPTURES.

1. μυριάδες βιβλίων, *myriads of books;* the genitive is partitive; 419, b; H., 559; G., 168.

δύο δὲ μόνα πρὸς τοῖς εἴκοσι βιβλία, *but only two and twenty books;* lit., *two books in addition to the twenty.*

"There were so many books of the Scriptures among the Jews as they had letters in their alphabet. So Origen tells us in his exposition of the first Psalm, and Jerome in Praemio Galeato; where also he says that there were among them three ranks of these holy volumes: the first contained the Law; the second, the Prophets; the third, the Hagiography. All which agrees very well with Josephus. But in this they differ: Josephus makes thirteen to be of the second order, to wit, following the series of the times. But of the third he reckons only four, disagreeing from St. Jerome, who, in the foresaid preface, and in that of his before the prophecy of Daniel, reckons up eight books of the Prophets and nine of the Hagiography. But Josephus seems to have placed the book of Joshua and Judges, also those of the Kings, Chronicles, and Ezra, among the prophetical writings; not that they contain prophecies, as the books of the Prophets do, but because they were written by men that were prophets." Vales.

τὰ δικαίως θεῖα πεπιστευμένα, those justly believed divine.

2. *πέντε* (sc. *βιβλία*), the subject of *ἐστι*.

ἃ περιέχει, which embrace.

ἀνθρωπογονίας, the genesis of man.

αὐτοῦ, viz., of Moses.

Οὗτος ὁ χρόνος, κ. τ. λ., This time fails of three thousand years by a little.—*ἐτῶν*, 405; H., 580; G., 174.—*ὀλίγῳ*, 468; H., 610; G., 188, 2.

3. *μέχρι τῆς Ἀρταξέρξου* (sc. *βασιλείας*), *until the reign of Artaxerxes.* *τῆς*, 527, 445.—*βασιλέως*, in apposition to *Ἀρταξέρξου*.

τὰ κατ' αὐτοὺς πραχθέντα συνέγραψαν, wrote the events of their times.

τοῖς ἀνθρώποις ὑποθήκας τοῦ βίου, rules of life to men. *ὑποθήκας* is the direct object of *περιέχουσιν*; so also is *ὕμνους*, above.

4. *τοῦ καθ' ἡμᾶς χρόνου, our own times.*

γέγραπται μὲν ἕκαστα, all things are indeed recorded. This statement is at once modified by the clause introduced by *δέ*.

πίστεως δ' οὐχ . . . αὐτῶν, but are not deemed worthy of like confidence with those before them. *πίστεως*, 431; H., 578; G., 178.—*τοῖς*, 527, 449; H., 602, s.; G., 186.

τῶν πρηφητῶν ἀκριβῆ διαδοχήν, an accurate succession of the prophets.

5. *πῶς ἡμεῖς πρόσιμεν, κ. τ. λ., how we approach our own Scriptures,* i. e., how we revere them. *πρόσιμεν*, from *πρόσειμι.—ἔργῳ, by the fact; it is plainly evident.*

παρῳχηκότος, from *παροίχομαι*, pf. pt., gen. abs. with *αἰῶνος.*

οὔτε μεταθεῖναι, nor to change.

πᾶσι δὲ συμφυτὸν . . . Ἰουδαίοις, but to all Jews it is implanted straightway from first birth. συμφυτὸν: comp. *συν, φύω.*

καὶ τούτοις ἐπιμένειν, and to persevere in them; τούτοις referring to *δόγματα.*

6. *ταῦτα . . . χρησίμως ὧδε παρατεθείσθω, let these* (words) *be here profitably inserted. παρατεθείσθω*, imv. 3 s., pf. p., from *παρατίθημι.*

Πεπόνηται δὲ καὶ ἄλλο, κ. τ. λ., Another not unworthy work has been produced by this man.—οὐκ ἀγεννὲς, an example of the figure called litotes, 70, m.

περὶ αὐτοκράτορος λογισμοῦ, concerning the supreme reason, i. e., the sovereignty of reason; 413.

τῷ τοὺς ἀγῶνας τῶν ἐν, κ. τ. λ., because it contained the struggles of the brave Hebrews for the worship of God (related) *in the writings so-called Maccabees.—τῷ περιέχειν*, lit., *by the to embrace.*

Μακκαβαϊκοῖς συγγράμμασιν, two apocryphal books of the Old Testament which give an account of Jewish affairs in the time of the Maccabean princes.

7. *τῆς εἰκοστῆς ἀρχαιολογίας, of the twentieth* (book) *of the Antiquities.*

ὡσὰν προῳρημένος, as having purposed before. προῳρημένος, pf. p. pt., from *προαιρέω.*

κατὰ τὰς πατρίους δόξας τῶν Ἰουδαίων, according to the opinions of the Jews derived from their fathers.

καὶ τῆς οὐσίας αὐτοῦ, and his being, i. e., his nature. *οὐσίας*, from *εἰμί*, in the same construction as *θεοῦ*; 413.

αὐτοὺς, referring to *νόμων.*

Καὶ ἄλλα δὲ αὐτῷ, κ. τ. λ., The same one mentions in his own works that other (subjects) *have been discussed by him.*

8. καταλέξαι, *to add;* the direct object is φωνάς.

ἐπ' αὐτοῦ τῆς ἀρχαιολογίας τοῦ τέλους, *at the very end of the Antiquities.* "To wit, in the book of his own life, page 1026, edit. Genev., which book is the conclusion of his twentieth and last book of his Antiquities, from which it is separated unadvisedly in the Greek and Latin editions." . . . Vales.

εἰς πίστωσιν τῆς, κ.τ.λ., *for a confirmation of the testimony taken by us from him.*

ὁμοίως αὐτῷ τὰ κατὰ, κ.τ.λ., *in like manner with himself having undertaken to write the history of those times.* αὐτῷ, 449; H., 602, s.; G., 186. αὐτῷ refers to Josephus.

τἀληθῆ<τὰ ἀληθῆ, *the truth.*

καὶ ταῦτα, κ.τ.λ., *adds these* (statements) *word for word.*

9. οὐ μὴν ἐγώ σοι, κ.τ.λ., *I truly did not fear concerning my writings in the manner that you did* (σοι).—ἔδεισα, from δείδω.—σοι, see refs. above, 8, αὐτῷ.—τροπον, adverbial accus.; 483; H., 552; G., 160, 2.

τοῖς αὐτοκράτορσι, *to the emperors.*

μόνον οὐχὶ τῶν, κ.τ.λ., *the deeds now only not being seen,* i. e., the facts related, though just past, were still fresh in memory. οὐχὶ, 165, c, d.—ἔργων βλεπομένων, 675; H., 593; G., 183.

Συνήδειν γὰρ ἐμαυτῷ, κ.τ.λ., *For I was conscious with myself, having kept carefully the delivery of the truth.*

οὐ διήμαρτον, *I did not fail,* viz., was not disappointed.

10. ὧν ἔνιοι καὶ . . . πολέμῳ, *of whom some were present at the war.*—παρατετυχήκεσαν, from παρατυγχάνω.

τῶν συγγενῶν, *of his relatives.* "He means Julius Archelaus and Herod, as Josephus himself declares in his first book against Apion. Julius Archelaus was brother-in-law to King Agrippa, for he had married his sister Mariamne; so says Josephus at the end of his nineteenth and twentieth book of Antiquities." Vales.

11. οὕτως ἐκ μόνων αὐτῶν, κ.τ.λ., *so desired to give the knowledge of the events to men from these only;* ἐκ μόνων αὐτῶν, i. e., from the works of Josephus. For syntax, 412.—γνῶσιν, the object of παραδοῦναι.—πράξεων, obj. gen.; 444; H., 565; G., 167, 3.

χαράξας, *having subscribed;* from *χαράσσω*. "Nicephorus, in his third book, chapter xi., interpreting these words of Josephus, says that Titus with his own hand copied out the books of Josephus his history of the Jewish wars. See what Johannes Langus has noted at that place of Nicephorus. But all interpreters who have translated this place of Josephus into Latin understand thereby that Titus only subscribed the books of Josephus with his own hand, and did not copy them himself. But I would rather follow the opinion of Nicephorus. Neither do these words of Josephus, *ὥστε χαράξας τῇ αὐτοῦ χειρὶ τὰ βιβλία δημοσιεύεσθαι προσέταξεν*, seem to sound any thing less to me." . . . Vales.

τῇ τῆς ἀληθείας παραδόσει μαρτυρῶν, *bearing witness to the delivery of the truth*, i. e., to the truthfulness of Josephus's histories. The work here more particularly referred to is his history of the Jewish wars. Valesius adds a note, in which he says, "From these words of Josephus, we may gather that the history of the Jewish wars was put out by him in the reign of Vespasian."

ἴωμεν δ' ἐπὶ τὰ ἑξῆς, *and let us proceed to what follows.*

CHAPTER XI.

HOW SYMEON, AFTER JAMES, RULED THE CHURCH IN JERUSALEM.

ἡ γραφή. Matt. iii., 55.

ἀνεψιόν: cousin german, by the mother's side. John xix., 25.

CHAPTER XII.

HOW VESPASIAN ORDERED SEARCH TO BE MADE FOR THE DESCENDANTS OF DAVID.

CHAPTER XIII.

HOW ANENCLETUS WAS SECOND BISHOP OF THE ROMANS.

CHAPTER XIV.

HOW ABILIUS WAS SECOND BISHOP OF ALEXANDRIA.

CHAPTER XV.

HOW CLEMENT WAS THIRD BISHOP OF THE ROMANS.

ὁ ἀπόστολος διδάσκει: Philip. iv., 3.

CHAPTER XVI.

ON THE EPISTLE OF CLEMENT.

CHAPTER XVII.

THE PERSECUTION OF THE CHRISTIANS UNDER DOMITIAN.

CHAPTER XVIII.

ON THE APOSTLE JOHN AND HIS APOCALYPSE.

2. τοῦνομα αὐτοῦ, i. e., of Antichrist. Irenaeus adv. Haer., v., 30, 3.

CHAPTER XIX.

HOW DOMITIAN ORDERED THE DESCENDANTS OF DAVID TO BE PUT TO DEATH.

CHAPTER XX.

ON THE KINSMEN OF OUR SAVIOUR.

1. λεγομένον ἀδελφοῦ: Matt. xiii., 55; but the Jews often called first cousins brethren.

ὁ Ἰουόκατος, from Latin *Evocatus*, a veteran volunteer.

7. Τερτυλλιανὸς: Apol., 5.

CHAPTER XXI.

HOW CERDON WAS THE THIRD WHO RULED THE CHURCH OF THE ALEXANDRIANS.

CHAPTER XXII.

HOW IGNATIUS WAS THE SECOND WHO RULED THE CHURCH OF THE ANTIOCHENES.

CHAPTER XXIII.

A NARRATIVE RESPECTING THE APOSTLE JOHN.

He reclaims a young convert, who, led astray by dissolute companions, had become the leader of a band of robbers.

1. Ἐπὶ τούτοις (sc. χρόνοις), *At this time.* Ἐπὶ shows the relation between διεῖπεν and τούτοις.

ἔτι τῷ βίῳ περιλειπόμενος, *yet remaining in life*, i. e., *yet living.* —Ἀσίαν is an adjunct of this participle.

ὃν ἠγάπα ὁ Ἰησοῦς (John xiii., 23), a subordinate adjective clause describing Ἰωάνης, 62, b, h.

ὁμοῦ, *at once, as well as.*

ἀπόστολος καὶ εὐαγγελιστὴς. What is the distinction?

Ἰωάννης, the subject of the principal clause.

αὐτόθι, *there*, i. e., κατὰ τὴν Ἀσίαν.

διεῖπεν, *governed.*

ἀπὸ τῆς, etc.; arrange ἐπανελθὼν ἀπὸ τῆς φυγῆς κατὰ τὴν νῆσον, etc.—νῆσον, Patmos.

Δομετιανοῦ. John was probably banished by Domitian about A.D. 95.

2. Ὅτι δὲ εἰς τούτους . . . μαρτύρων, *And that he did remain alive up to this time it is enough to make the account trustworthy by two witnesses.*—ἀπόχρη is the leading verb. Its subject is πιστώσασθαι, 571, f; H., 763; G., 134, note 2. The first clause (περιῆν) is sub-

ordinate substantive, in apposition to λόγον.—εἰς τούτους (sc. χρόνους).—μαρτύρων, 695; H., 629, c; G., 191, 1.

Πιστοὶ δ' ἂν εἶεν οὗτοι, *And these must have been trustworthy.* See 654. This contingent form of expression implies no uncertainty in the writer's mind.

πρεσβεύσαντες, *having had charge of.* The participle introduces a reason, 674.

ὀρθοδοξίας, *instruction* (orthodoxy); 404, 407; H., 581, a; G., 171, 3.

εἰ δὴ τοιοῦτοι, *since now* (*they are*) *such as*, etc. The mention of the names of these eminent men is put in the form of a second reason for regarding the witnesses as trustworthy.

3. Ὧν ὁ μὲν πρότερος, *The former of whom.* ὧν, 415; H., 558, 559; G., 168.—τῶν is also part. gen.; *in the second of the* (*books*) *concerning heresy.*

ὧδέ πως γράφει, *writes somehow thus.*

οἱ κατὰ τὴν, etc., arrange οἱ συμβεβληκότες Ἰωάννῃ τῷ μαθητῇ τοῦ κυρίου κατὰ, etc. οἱ, used substantively and in apposition to πρεσβύτεροι.—Ἰωάννῃ, 449, 450; H., 602; G., 186.—μαθητῇ, 393; H., 499; G., 137.

συμβεβληκότες, *having had intercourse.* συνβ->συμβ-, 150; H., 48; G., 16, 5.

παραδεδωκέναι τὸν Ἰωάννην, *that John had related* (it). This incorporated clause is the object of μαρτυροῦσιν.

αὐτοῖς, *with them;* for syntax, see above, Ἰωάνῃ.

μέχρι τῶν Τραϊανοῦ χρόνων, *until the times of Trajan.*

4. Καὶ ἐν τρίτῳ δὲ τῆς αὐτῆς ὑποθέσεως, *And in the third* (book) *of the same work.* ὑποθέσεως, part. gen. For declension, see 19, 213, b; 215, 219, 220.

ταὐτὸ τοῦτο δηλοῖ, *he shows this same* (*thing*).—ταὐτό, 124.

τούτων (sc. ῥημάτων).

καὶ, *also.*

ἐκκλησία is the subject of ἐστι, *the Church in Ephesus is a faithful witness.*

ὑπὸ Παύλου μὲν τεθεμελεωμένη, *founded under Paul*, i. e., *by Paul.* Παύλου, 434. ὑπό is commonly used to express the relation of

agent with passives; sometimes ἀπό, ἐξ, παρά, and πρός are so used; 586.

Ἰωάννου δὲ παραμείναντος, gen. abs.

αὐτοῖς, *with them*, 449.

τῆς παραδόσεως, *of the tradition.*

5. Ὁ δὲ Κλήμης, *Clement on the other hand.* δὲ looks back to μὲν at the opening of the third section.—Κλήμης, the subject of προστίθησιν.

τὸν χρόνον ἐπισημηνάμενος, *indicating the time.*

καὶ ἱστορίαν . . . προστίθησιν, *also adds an account most needful (to those) to whom to hear things excellent and profitable is pleasant.* In the relative clause the verb (ἐστι) is suppressed. ἀκούειν is the subject, φίλον the predicate. Observe also the ellipsis of the antecedent of οἷς, 551, f.

ἐν ᾧ ἐπέγραψεν αὐτοῦ συγγράμματι, *in which work of his he wrote*, i. e., in the work of his which he wrote (or called).

τίς ὁ σωζόμενος πλούσιος, *who (is) the saved rich* (man)? what rich man is saved?

γραφήν, the object of ἀνάγνωθι; *read the writing of him also having (itself) somehow thus.*

6. ἄκουσον μῦθον οὐ μῦθον, *hear a tale not a tale*, i. e., not a mere fictitious story. ἄκουσον, aor. imv., 2 s., from ἀκούω.

λόγον, *an account.*

Ἰωάννου, 413; H., 579, c.

παραδεδομένον, *handed down* (by tradition).

μνήμῃ πεφυλαγμένον, *kept in remembrance.* πεφυλαγμένον, pf. p. pt., from φυλάσσω (φυλακ-), 349.

Ἐπειδὴ γὰρ τοῦ τυράννου τελευτήσαντος . . . ἐθνῶν, *For when, the tyrant having died, he went back from the island Patmos to Ephesus, he went also, (when) called, to the neighboring regions of the Gentiles.* τυράννου τελευτήσαντος, 675; H., 593; G., 183.—Πάτμου, 404.

ὅπου μὲν . . . ὅπου δὲ . . . ὅπου δὲ, *in some places . . . in others . . . in others.*

καταστήσων, *about to appoint.* The future participle often expresses purpose, especially after verbs of motion; 598, b.

ὅλας ἐκκλησίας ἁρμόσων, *to establish whole churches.*

κλήρῳ ἕνα γέ τινα . . . σημαινομένων, to set apart to the ministry some one of those indicated by the Holy Spirit.

7. *τῶν οὐ μακρὰν πόλεων, of the cities not distant.* For gen., see 415; H., 558, 559; G., 168.

ἧς καὶ τοὔνομα λέγουσιν ἔνιοι, of which some give the name. τοὔνομα, crasis for *τὸ ὄνομα*, 124; H., 68; G., 11.—*ἔνιοι* for *ἔστιν οἵ* (sunt qui).

καὶ τἄλλα ἀναπαύσας, and as to other things having refreshed. τἄλλα for *τὰ ἄλλα*, see above, on *τοὔνομα*. *ἀναπαύσας*, from *ἀναπαύω*, to cause to stop; so, to give rest, relief.

ἐπὶ πᾶσι, at last. Construe *νεανίσκον* as the object of *ἰδών*.

ἱκανὸν τῷ σώματι, able in body, i. e., of fine stature. *σώματι*, 467, b; H., 609; G., 183, note 1.

ἀστεῖον, genteel; from *ἄστυ*, a town or city.

καὶ θερμὸν τὴν ψυχήν, and fervent in soul.

ψυχήν: the syntax is varied; 481; H., 549; G., 160. Observe the order of traits in the description of the young man.

ἔφη, the principal verb.

μετὰ πάσης σπουδῆς, with all earnestness.

ἐπὶ, before.

τοῦ δὲ δεχομένου, and this one receiving. τοῦ refers to the bishop; 675; H., 593; G., 183.

καὶ πάνθ', and all. πάνθ' for *πάντα*, object of *ὑπισχνουμένου*; 161.

διελέγετο καὶ διαμαρτύρετο, he (i. e., John) *repeated and testified.*

8. *Εἶτα, Then.*

ὁ μὲν refers to John.

ἔτρεφε, συνεῖχεν, ἔθαλπε, brought up, restrained, cherished.

τὸ τελευταῖον ἐφώτισε, at last baptized (him). Notice the omission of conjunctions.

ὑφῆκε τῆς πλείονος ἐπιμελείας, he relaxed his great (lit., greater) *care.* For syntax of *ἐπιμελείας* and *παραφυλακῆς*, see 405; H., 580; G., 174.

ὡς τὸ τέλειον . . . τοῦ κυρίου, as at length having put upon him as a guard the seal of the Lord.—*φυλακτήριον*, 393; H., 499; G., 137.

9. Τῷ δὲ ἀνέσεως . . . ἐθάδες κακῶν, *But to him, receiving liberty before the time, certain idle, reprobate young men, accustomed to wickedness, attach themselves.* Τῷ, the indirect object of προσφθείρονται. ἀνέσεως: comp. ἀνά and ἵημι. The gen. is partitive; 424.—ἀργοὶ, *idle;* a form of ἀεργός (a priv. and ἔργω).—ἀπερρωγότες, *broken off* (in character), from ἀποῤῥήγνυμι.—ἐθάδες κακῶν, *easy in crimes;* 435.

πρῶτον μὲν . . . εἶτα . . . εἶτα, *first . . . afterward . . . finally.*

που καὶ νύκτωρ, *somewhere by night;* modifiers of ἐξιόντες.

λωποδυσίαν, *robbery.*

τι καὶ μεῖζον συμπράττειν ἠξίουν, *desired* (thought him worthy) *him to undertake some greater thing with them.*

10. κατ' ὀλίγον, *by little,* i. e., *gradually.*

μέγεθος φύσεως, *greatness of nature.* He was a high-spirited young man.

ἐκστὰς ὀρθῆς ὁδοῦ, *having left the right way.*

χαλινὸν ἐνδακὼν, *biting the curb.*

μειζόνως ἐφέρετο, *was born more violently.*

11. Ἀπογνοὺς δὲ τελέως τὴν ἐν θεῷ σωτηρίαν, *Having given up finally the salvation in God.* Ἀπογνοὺς, from ἀπογιγνώσκω, 2 a. pt., 45. τελέως, a form of τελείως, from τελεῖος (τέλος).

οὐδὲν ἔτι μικρὸν, *no small things.* Litotes; see 70, m; F., 311, c.

ἐπειδήπερ ἅπαξ ἀπολώλει, *since he was quite ruined.*

ἀπολώλει, plpf., 3, s., from ἀπόλλυμι.

ἴσα τοῖς . . . ἠξίου, *expected to suffer equally with the others.* Valesius prefers ἀπηξίου as the reading, making the sense, *he scorned to suffer,* etc.

αὐτοὺς δὴ τούτους ἀναλαβὼν, *taking up now these very men.*

ἕτοιμος λῃσταρχος ἦν, *he was* (became) *a ready leader* (*of robbers*). It would be more in accordance with our idiom to translate ἕτοιμος as an adverb; 509, f.

12. Χρόνος ἐν μέσῳ, *Time* (*passed*) *in the interval,* i. e., after some time. Observe, however, that it is a distinct clause, with which ἀνακαλοῦσι is co-ordinate.

ἐπιπεσούσης χρείας, *some necessity arising;* 675; H., 593; G., 183.

—ἐπιπεσούσης, 2 a. pt., from ἐπιπίπτω. The participle expresses here the relation of cause. They send for John, because they have some need of him; 674.

Ὁ δὲ, subject of ἔφη.—τὰ ἄλλα, object of κατεστήσατο.

ὧν χάριν ἦκε, *for the sake of which he had come.* τὰ ἄλλα is the antecedent of ὧν. χάριν=ἕνεκα, accus. of spec.; 481; H., 549; G., 160.

ἄγε δή, *come now.*

ἀπόδος ἡμῖν, *give back to us.*

ἐπὶ, *before.*

μάρτυρος, 393.

ἧς προκαθίζῃ, *which thou dost sit before* (preside over). ἧς, 404; H., 581, a; G., 171, 3.

13. Ὁ δὲ, *He* (the bishop), subject of ἐξεπλάγη.

χρήματα οἰόμενος . . . συκοφαντεῖσθαι, *thinking that he was (falsely) charged about money which he had not received.* χρήματα, 481. συκοφαντεῖσθαι, from συκοφάντης (σῦκον, φαίνω), whence Eng. sycophant; lit., a fig-shower, an informer against persons who exported figs from Attica.

καὶ οὔτε . . . Ἰωάννῃ, *and neither was he able* (εἶχεν) *to believe (John charging) concerning (things) which he had not had, nor (was he able) to disbelieve John.*

στενάξας κάτωθεν, *groaning deeply.*

τέθνηκε, *is dead.* Notice the force of the perfect. The effect continues. He has died, and still is dead.

Θεῷ τέθνηκεν εἶπεν, *he is dead to God, he said.*

καὶ τὸ κεφάλειον λῃστής, *and finally* (as to the crowning thing) *a robber.*

ἀντὶ τῆς ἐκκλησίας, *instead of the Church;* 689, h; H., 622; G., 191.

14. Καταρρηξάμενος . . . ἀπόστολος, *The apostle then having rent his garment.*

οἰμωγῆς, *lamentation.*

καλόν γε . . . κατέλιπον, *I have left a fine guard,* etc. καλόν is of course ironical; 70, k; F., 311, a.

παρέστω . . . γινέσθω; 655.

ὥσπερ εἶχεν, as he was.—αὐτόθεν, lit., *thence; from there;* but is rather a modifier of time here; *straightway.*

15. *ὑπὸ τῆς προφυλακῆς τῶν λῃστῶν ἁλίσκεται, is captured by the guard of the robbers. ἁλίσκεται*, present for the past in lively narrative; 609; H., 699; G., 200, note 1. *προφυλακῆς*, gen. agent; 434.

ἀλλὰ βοῶν, but crying out.

ἐπὶ τοῦτ' ἐλήλυθα, for this I have come.

16. *Ὃς τέως, who meantime.* Ὃς looks back to *ἄρχοντα* of the preceding section, viz., the young man.

ἀνέμενεν, stood still.

ἐγνώρισε, knew, recognized.

αἰδεσθείς, being ashamed.

ἐτράπετο. The force of tenses should not be overlooked here. The aorist and imperfect both locate the act in the past, so far as time is concerned, but represent the state of the act differently; the former as momentary, indefinite; the latter as continued, or definite.—*ἀνέμενεν, was standing still* (our stood is aorist); *ἐγνώρισε, knew* (momentary); *ἐτράπετο, was turning* to flight, *began to turn* (definite). See 30, b; 590, ff; H., 701, 705; G., 200.

ἀνὰ κράτος, up to strength, i. e., *at full speed.*

ἐπιλαθόμενος τῆς ἡλικίας, forgetting his old age; 432, c; H., 576; G., 171, 2.

17. *τί με φεύγεις, why do you fly me?*

τέκνον: vocative; 484.

πατέρα, τὸν γυμνὸν, τὸν γέροντα: appositives.

Ἔχεις ἔτι ζωῆς ἐλπίδα, You have yet hope of life.

Ἐγὼ Χριστῷ λόγον δώσω, I will give Christ reason (defense), i. e., I will intercede with Christ for thee.

ἂν δέῃ, if it be necessary.

τὸν (sc. *θάνατον*). The verb must also be supplied in the reading: *as Christ* (endured) *the* (death) *for us.*

Χριστός με ἀπέστειλεν, Christ hath sent me. The aorist in the sense of the perfect.

18. *Ὁ δέ*, i. e., the young man.

Προσελθόντα δὲ τὸν γέροντα περιέλαβεν, *And he embraced the old man approaching.*

ἀπολογούμενος . . . ὡς ἐδύνατο, *excusing* (pleading for) *himself as he was able by his lamentations.*

ἐκ δευτέρου, *a second time.*

19. Ὁ δ' ἐγγυώμενος, *And he pledging himself*, i. e., the apostle.

ὡς . . . ηὕρηται, *that he had found pardon for him from the Saviour.*—σωτῆρος, 412.

αὐτὴν τὴν δεξίαν . . . καταφιλῶν, *kissing the right hand itself as having been cleansed by repentance.*

ἐξαιτούμενος, *supplicating.*—συνεχέσι δὲ νηστείαις συναγωνιζόμενος, *and with constant fastings striving with him.*

σειρῆσι λόγων, *charms of words.*

κατεπᾴδων, *soothing* (κατά, ἐπί, ἀείδω).

ὥς φασι, *as they say.*

ἀποκατέστησε, *he had restored.*

διδοὺς μέγα παράδειγμα μετανοίας, *giving* (thus) *a great example of true* (ἀληθινῆς) *repentance.* διδοὺς refers to the apostle. παράδειγμα (παρά, δείκ-νυμι). δεικμα>δειγμα, 148; H., 46; G., 16, 3; M., 35, (4).

παλιγγενεσίας, *regeneration.*

ἀναστάσεως βλεπομένης, *seen* (visible) *resurrection.*

CHAPTER XXIV.

THE ORDER OF THE GOSPELS.

1. Ταῦνα τοῦ Κλήμεντος ἐνταῦθά μοι κείσθω, *Let these* (accounts) *of Clement be here placed by me*, i. e., I have here inserted these, etc. κείσθω, imv., 3, s., from κεῖμαι.

ἱστορίας, governed by ἕνεκεν; 429.—ὠφελείας is in the same construction: *for the sake of the history as well as for the benefit of those about to meet with* (this work).

Φέρε δὲ ἐπισημηνώμεθα, *Let us now indicate.* Φέρε marks the turn in the subject. ἐπισημηνώμεθα; for this use of the subjunctive, see 628; F., 164, γ.

τοῦδε τοῦ ἀποστόλου, *of this apostle*, viz., John.

ἀναντιρρήτους, *undisputed.*

2. *τὸ κατ' αυτὸν εὐαγγέλιον . . . ἀνωμολογήσθω*, *and now first let the Gospel according to him be acknowledged.*

διεγνωσμένον, *known*; pf. p. pt., from *διαγιγνώσκω.*

εὐλόγως, *reasonably.*

ἐν τετάρτῃ μοίρᾳ τῶν ἄλλων τριῶν, *in the fourth place of* (with respect to) *the other three;* 404.

κατείλεκται. This substantive clause is the subject of *γέγοιτο.*

ταύτῃ looks forward: *in this way; as follows.*

3. *Οἱ θεσπέσιοι καὶ ὡς ἀληθῶς θεοπρεπεῖς*, *Those divinely-speaking* (inspired) *and how truly pious* (men). Construe as the subject of *ᾔδεσαν*, *ἐνεχείρουν*, and *κατήγγελλον.*—*ὡς*, intensive; 564, c; H., 815, a.

τὸν βίον ἄκρως κεκαθαρμένοι, *purified thoroughly as to life;* 481; H., 549; G., 160.

κεκοσμημένοι, *adorned.*

ἰδιωτεύοντες, *rude, common.*

τῇ γε μὴν . . . θαρσοῦντες, *trusting truly in the divine and wonder-working power of the Saviour, given to them.*—*δυνάμει*, 456; H., 595, b; G., 184, 2.

περινοίᾳ καὶ τέχνῃ λόγων, *with refinement and skill in discourse;* dative of means after *πρεσβεύειν*; 466; H., 606; G., 188.

τῇ δὲ τοῦ θείου . . . χρώμενοι, *using only the demonstration of the divine spirit working with them, and the wonder-working power of Christ accomplishing through them.*—*ἀποδείξει*, *δυνάμει*, 466, b; H., 607, a; G., 188, note 2.

τὴν οἰκουμένην, *the inhabited* (world).

σπουδῆς τῆς . . . φροντίδα, *having* (making) *little care of zeal concerning the writing of books.*

4. *Καὶ τοῦτ' ἔπραττον*, *And this they did.*

ἅτε ὑπηρετούμενοι, *because serving in a greater ministry*, etc. *ἅτε*: the expression is elliptical; see 681; H., 295, d.

πάντων, gen. part.; 419, c.; H., 559; G., 168.

οὐ πλέον . . . παραδίδωκε, *has not given forth in writing more than*

the shortest letters, i. e., *a few very short letters.*—ἐπιστολῶν, 408; H., 585; G., 175.

καίτοι μυρία, κ.τ.λ., *and yet having innumerable wonderful things to say, as having attained to the sights of the third heaven.*—ἄτε. See refs. at the beginning of the section.—θεωρήματα, 424, 427; H., 574, c; G., 171.

ἁναρπασθείς, *having been snatched up.*

καὶ τῶν ἐκεῖσε, κ.τ.λ., *and thought worthy to hear there unspeakable words.*

5. Οὐκ ἄπειροι, κ.τ.λ., *Indeed, the other preachers of our Saviour were not ignorant of the same things.*—ὑπηρχον, used for the substantive verb; see Lid. and Scott, B, 2.

ἀπόστολοι, μαθηταὶ, ἄλλοι, appositives.

ὅμως, *yet.*

διατριβῶν, *disciples.*

μόνοι, in agreement with the subject—*only Matthew and John have left written records*, etc.

οὓς καὶ ἐπάναγκες, *whom report* (λογος) *says to have come to the writing necessarily;* 666; H., 773; G., 134, 2.

6. πρότερον Ἑβραίοις κηρύξας, *having first preached to the Hebrews.*

πατρίῳ γλώττῃ γραφῇ παραδοὺς, κ.τ.λ., *having given forth in writing, in his native language, the Gospel according to him, he supplied, by means of writing, to those from whom he was being sent, that wanting to his presence.*—παρουσίᾳ; for illustrations of this construction, see 459, 462. See also the same below, in section 7.—ὧν, 404; H., 580; G., 174.

7. Μάρκου καὶ Λουκᾶ πεποιημένων: gen. abs.

ἔκδοσιν, *publication;* object of πεποιημένων.

Ἰωάννην φασὶ, *They say that John*, etc.; Ἰωάννην the subject of ἐλθεῖν.

ἀγράφῳ κεχρημένον κηρύγματι, *having used an unwritten proclamation.*

τοιᾶσδε χάριν αἰτίας, *for such reasons* (as the following). χαριν, 380, a; 483; H., 552; G., 160, 2.

διαδεδομένων, *having been distributed;* gen. abs. with τῶν προαναγραφέντων τριῶν.

καὶ εἰς αὐτὸν, *and to him,* i. e., to John.

ἀποδέξασθαι μὲν φασιν ἀλήθειαν, *they say that he approved their truth.*

μόνην δὲ ἄρα λείπεσθαι, κ. τ. λ., *but that only the narrative of the things done by Christ among the first and in the beginning of his ministry was wanting to the writing.*

8. Τοὺς ἄλλους γοῦν τρεῖς, κ. τ. λ., *For it is at hand to see, the other three evangelists having committed to writing only,* etc. The construction is peculiar.—συνιδεῖν is the subject of πάρεστι, and εὐαγγελιστὰς συγγεγραφότας the object of συνιδεῖν. A more common construction would be συγγεγραφέναι. See, however, 657, d, k; 677.

κάθειρξιν, *confinement.*—ἐφ' ἕνα ἐνιαυτὸν, for one year; 482.

αὐτό τε τοῦτ' ἐπισημηναμένους, *and indicating this very thing.*

9, 10. καὶ τὸν ἐπ' αυτῇ πειρασμὸν, *and the temptation following it.* νησταίαν is the antecedent of αὐτῇ.

χρόνον, object of δηλοῖ.

τῆς ἰδίας γραφῆς, *of his own writing.*

ἀκούσας δὲ . . . Γαλιλαίαν; Ἰησούς, understood, is the subject. Matt. iv., 12.

ὡσαύτως, *in like manner.*

μετὰ δὲ τὸ παραδοθῆναι Ἰωάννην, *after John was delivered up;* 663, f. See Mark i., 14.

πρὶν ἄρξασθαι, *before beginning;* 703, d, B; H., 769; G., 274.

τῶν πράξεων, *the deeds;* 424, 425; H., 574, b; G., 170.

παραπλησίως ἐπιτηρεῖ, *in like manner takes note of* (the time).

οἷς διεπράξατο πονηροῖς, *having added* (προσθεὶς) *to what evils he had committed.* Luke iii., 19, 20.

*11. Παρακληθέντα δὴ οὖν τούτων . . . παραδοῦναι, *Now, therefore, they say that John the Apostle, being entreated for these reasons, gave forth in the Gospel according to him the time,* etc.

παρασιωπηθέντα, *having been passed over in silence.*

τῷ σωτῆρι, *by the Saviour;* 461; H., 600; G., 188, 3.

τοῦ βαπτιστοῦ καθείρξεως, *the imprisonment of the Baptist;* 404.

αὐτό τε τοῦτ' ἐπισημήνασθαι, *and that he indicated this same thing.*

τοτὲ μὲν . . . τοτὲ δὲ, *partly . . . partly.* John ii., 11.

πνημονεύσαντα τοῦ βαπτιστοῦ, making mention of the Baptist.

ὡς ἔτι βαπτίζοντος, *as yet at that time baptizing.* John iii., 23, 24.

σαφῶς τε τοῦτο δηλοῦν, *and that he plainly shows this.* δηλοῦν< δηλόειν, 42, 121.

φησὶν; repetition of the thought expressed in λέγειν.

12, 13. Οὐκοῦν, *Therefore.* -οῦν, as emphatic, has the accent.

τὰ πραχθέντα παραδίδωσιν, *relates the things done.*

τοῦ βαπτιστοῦ βεβλημένου, 675; H., 593; G., 183.

μηδέπω, *not as yet.*

Οἷς καὶ ἐπιστήσαντι . . . εὐαγγέλια, *To one having considered which things, it will not longer appear that the Gospels are at variance with each other.*

τῷ . . . περιέχειν, *by the the one according to John to embrace the first,* etc., i. e., *by the fact that the one according to John embraces,* etc. περιέχειν, dative of means, after δόξαι.

πράξεων, 415; H., 558, s.; G., 168.

εἰκότως δ' οὖν . . . τὸν Ἰωάννην, *and therefore that John with good reason* (εἰκότως) *passed over in silence the genealogy,* etc.

ἅτε προγραφεῖσαν, *as having been before recorded.*

τῆς δὲ θεολογίας ἀπάρξασθαι, *and began with the divinity.*

ὡσὰν αὐτῷ παραπεφυλαγμένης, *as having been reserved for him.*

14, 15. Ταῦτα εἰρήσθω, *Let these things be said,* i. e., *Let it suffice that these,* etc.

τῆς (sc. γραφῆς).—αἰτία is the subject in this clause.

δεδήλωται, *has been delivered.*

τοῖς πρόσθεν, viz., Book II., chapter XV.

Ὁ δὲ Λουκᾶς ἀρχόμενος καὶ αὐτὸς, κ.τ.λ., *And Luke himself beginning his treatise.*

τὴν αἰτίαν προὔθηκε, *has set forth the cause.* προὔθηκε<προέθηκε (πρό, τίθημι), 121.

προπετέστερον, *very rashly* (πρό, πίπτω).

πεπληροφόρητο, *had known thoroughly.*

ἀναγκαίως ἀπαλλάττων ἡμᾶς, *releasing us through necessity.*

ἀμφηρίστου ὑπολήψεως, *uncertain conjecture.*

τον ἀσφαλῆ λόγον, *the sure word;* construe as the object of παρέδωκεν.

16, 17, 18. οἰκειότερον δὲ κατὰ καιρὸν . . . δηλῶσαι, *and at a more convenient season I shall try to show by a comparison* (quotation) *from the ancients the things said by others concerning these* (writings).

συγγραμμάτων, 415; H., 558, 8.; G., 168.

πρὸς τῷ εὐαγγελίῳ, *in addition to the Gospel.*

παρά τε τοῖς νῦν, *both with those of the present time;* 526, 8.

ἀναμφίλεκτος ὡμολόγηται, *has been received without controversy.*

ἀντιλέγονται, κ. τ. λ., *but the other two are disputed.*

Τῆς δ' ἀποκαλύψεος, κ. τ. λ., *The opinion of the Revelation is even now on both hands divided with the many.*

ὅμως γε μὴν . . . αὐτή, *likewise this indeed shall receive, at a suitable time, a decision from the testimony of the ancients.*

CHAPTER XXV.

THE SACRED SCRIPTURES ACKNOWLEDGED AS GENUINE AND THOSE THAT ARE NOT.

1. Εὔλογον δ' ἐνταῦθα ἀνακεφαλαιώσασθαι, *It is proper to sum up here.* Εὔλογον; lit., *reasonable.*

γενομένους agrees with γραφάς.

δηλωθείσας, *before-mentioned;* also in agreement with γραφάς.

ἐν πρώτοις, *first in order.*

τακτέον, *we must place.* The verbals are equivalent to infinitives with δεῖ or χρή. They govern the same cases as the verbs from which they come; 682; H., 804, b; G., 281, 2.

τὴν ἁγίαν τετρακτὺν, *the sacred quaternion.*

2. αἷς ἑξῆς, *in succession to which; after which.*

τὴν φερομένην Ἰωάννου προτέραν ἐπιστολήν, *the former epistle of John so considered.*

κυρωτέον, *we must make sure,* i. e., acknowledge as authentic.

εἴ γε φανείη, *if it may seem good.*

τὰ δόξαντα, κ. τ. λ., I will in due time declare the opinions.
ἥς, 413.

3. *ἐν ὁμολογουμένοις, among those acknowledged* (as genuine).
γνωρίμων δ' οὖν, κ. τ. λ., and yet in like manner known to many, i. e., known, in the sense of being approved. *γνωρίμων* is in agreement with *τῶν* at the opening of the sentence. For syntax of *τῶν*, see 415; H., 558; G., 168.
φέρεται, is reputed. The subject is *ἡ λεγομένη*.
εἴτε . . . τυγχάνουσαι, whether being of the Evangelist.
ὁμωνύμου; comp. *ὁμός* and *ὄνομα*.
ἐκείνῳ refers to John the Evangelist. For case, see 449; H., 602, s.; G., 186.

4. *Ἐν τοῖς νόθοις κατατετάχθω, Among the spurious must be ranked.* The subject is *ἡ γραφή*. *κατατετάχθω*, pf. p. imv., 3 s., from *κατατάσσω*. *νόθοις*: Valesius adds a note insisting that Eusebius here uses *νόθοις* in an improper sense, viz., to signify those books whose authority is doubtful; whereas those books are to be called *νόθοι* which are "adulterated and forged by heretics." He goes on to say: "There are three sorts of sacred books. Some are without controversy true, others without controversy false; a third sort are those of which the ancients doubted. This latter sort can not be called *νόθοι*, because many accounted them to be genuine. It remains, therefore, that the second sort only be called *νόθοι*, i. e., spurious books—of which sort is Paul's Epistle to the Laodiceans, which St. Jerome says was with one consent exploded by all. But Eusebius corrects himself in Chapter XXXI. of this third book, where he manifestly differences the spurious books from those which are doubtful. See his words there. Gregory Naz., in Iambico Carmine ad Selencum, manifestly confirms our opinion. For of the books of Sacred Scripture, some, says he, are genuine and true, which he there reckons up; others are suppositious, which he calls *νόθους*, *spurious;* a third sort he makes those to be which come nearest to those books that are genuine, which division Gregory had from Origen, out of his 13th tome of Explanat. in Johan. But, to speak properly, there are but two sorts of sacred books: those, namely, that are true, and

those whose authority is asserted by some and questioned by others. For the spurious books deserve not to be reckoned among the sacred books."

καὶ τῶν ἀποστόλων, κ. τ. λ., and those called the doctrines of the apostles. "Concerning this book, see the learned Archbishop Usher, in his dissertation on Ignatius's Epistles, chap. vii., edit. Oxon., 1644."

ἀθετοῦσιν, reject.

5. *Ἤδη δ' ἐν τούτοις, κ. τ. λ., And among these some have numbered the Gospel according to the Hebrews, in which those of the Hebrews receiving Christ especially delight.* — *τὸ καθ' Ἑβραίους εὐαγγέλιον*: "Concerning this Gospel, St. Jerome in Catalogo, where he, speaking of James the brother of our Lord, says thus: Evangelium quoque quod appellatur secundum Hebraeos a me nuper in Graecum Latinumque Sermonem translatum est, quo Origenes saepe utitur, etc. Julianus Pelagianus, Lib. IV., speaks of this Gospel, where he accuses Jerome, because in his dialogue against the Pelagians he made use of an authority of a fifth Gospel which he himself had translated into Latin. But that which Eusebius adds, that the Jews which embraced Christianity are chiefly delighted with this Gospel, makes him seem to mean the Nazareans and Ebionites; for they used to read that Gospel written in Hebrew." Vales.

ταῦτα μὲν πάντα: *πάντα* is here the predicate; not *all these*, but *these are all.* Other writings were either accepted or rejected by ecclesiastical authority.

6. *τούτων* refers back to the books just enumerated. For syntax, see 444; H., 565; G., 167, 3.

διακρίναντες, distinguishing. Observe the participle agrees with the subject of *πεποιήμεθα*, and so is plural.

καὶ ἀπλάστους, and unforged, i. e., *genuine.*

οὐκ ἐνδιαθήκους μὲν, not in the canon.

ἀλλὰ καὶ, but even.

ὅμως δὲ γινωσκομένας, and yet acknowledged.

ἵν' εἰδέναι ἔχοιμεν, that we may be able to know.

καὶ τὰς ὀνόματι, κ. τ. λ., and those introduced by heretics in the name of apostles.

ἤτοι ὡς . . . περιεχούσας, containing namely, as it were, gospels of Peter, etc.

ὧν οὐδὲν οὐδαμῶς ἐν συγγράμματι, κ.τ.λ., none of which in any wise, any man of the ecclesiastical (writers) *through the succession, has thought worthy to be brought into mention in his writing.—τῶν ἐκκλησιαστικῶν*: ecclesiastical writers, not the succession of Apostles, are meant. For syntax, 415; H., 558, 8; G., 168.

7. Πόρρω δέ που, *And moreover.*

τὸ ἦθος τὸ ἀποστολικὸν ἐναλλάττει, departs from the apostolic style. ἦθος, 472, f.

ἥ τε γνώμη καὶ ἡ, κ.τ.λ.; *γνώμη* and *προαίρεσις* are subjects, *παρίστησιν* the verb.

ὅτι δὴ . . . τυγχάνει is a substantive clause, the object of *παρίστησιν.*

πλεῖστον ὅσον, κ.τ.λ., as much as possible deviating from true orthodoxy.

ὡς ἄτοπα πάντη καὶ δυσσεβῆ παραιτητέον, are to be rejected as altogether absurd and impious.

CHAPTER XXVI.

MENANDER THE IMPOSTER.

1. Σίμωνα τὸν μάγον Μένανδρος, *κ.τ.λ., Menander, succeeding Simon Magus, exhibits in his manners a second instrument of diabolical power not inferior to the former.—τοῦ προτέρου*, 408; H., 585; G., 175.—*ἀποδείκνυται*; historical present; 609; H., 699; G., 200, note 1.—*τὸν τρόπον*; 481; H., 549; G., 160.—Σίμωνα, Acts viii., 9.

Σαμαρεὺς. In some copies the punctuation makes this clause include *τὸν τρόπον.* Valesius defends the punctuation here given, and says he finds it in four MSS.

εἰς ἄκρον . . . προελθών, advancing to heights of sorcery not inferior to his master.

ἐπιδαψιλεύεται, abounds. See above, note on *ἀποδείκνυται.*

τερατολογίαις, boasts of wonders; 467; H., 609; G., 188, note 1.

ἑαυτὸν μὲν, ὡς ἄρα εἴη, λεγων ὁ σωτὴρ, *saying of himself that he was in truth the Saviour.* ἄρα has an ironical force.

ἀοράτων αἰώνων, *invisible worlds.*

2. αὐτῶν τῶν κοσμοποιῶν ἀγγέλων περιγενήσεσθαι, *to overcome the very angels making the worlds.* ἀγγέλων, 407; H., 581, 2; G., 175, 2.

μαγικῆς ἐμπειρίας, *magic instruction.*

οὗ τοὺς κατηξιωμένους, *those deemed worthy of which.* The antecedent of οὗ is βαπτίσματος. τοὺς is the subject of μεθέξειν; 666; H., 773; G., 134, 2.

αὐτοῦ δὲ παραμένοντας, *but continuing here,* i. e., in this life. For this use of αὐτοῦ, see 380, b; 433, c.

ἀγήρως, *young;* lit., *exempt from old age.*

3. περὶ τούτου, viz., Menander; 413.

Μένανδρον, the subject of ἐξαπατῆσαι. The principal verb is οἴδαμεν: *we know that a certain Menander,* etc.

οἰστρηθέντα καὶ αὐτὸν ὑπὸ τῶν δαιμόνων, *he being moved to madness by the demons.*

ἀπ' ἐκείνου, *from that one,* i. e., his followers.

4. Ἦν δ' ἄρα διαβολικῆς ἐνεργείας, κ.τ.λ., *And in truth it was of diabolical power, through such imposters assuming the title of Christians to try to defame by magic the great mystery of godliness.* The grammatical subject is σπουδάσαι; ἐνεργείας is the predicate. See 435, 440, b; H., 568.

διασῦραί τε δι' αὐτῶν . . . δόγματα, *and through them to assail the ecclesiastical doctrines,* etc. διασῦραι, lit., *to tear in pieces.*

Ἀλλ' οὗτοι . . . ἐπιγραψάμενοι, *But those calling these saviours.*—τούτους σωτῆρας, 480, 2, a; H., 556; G., 166.

ἀποπεπτώκασιν, *have fallen away.*

ἐλπίδος, 405; H., 580; G., 174.

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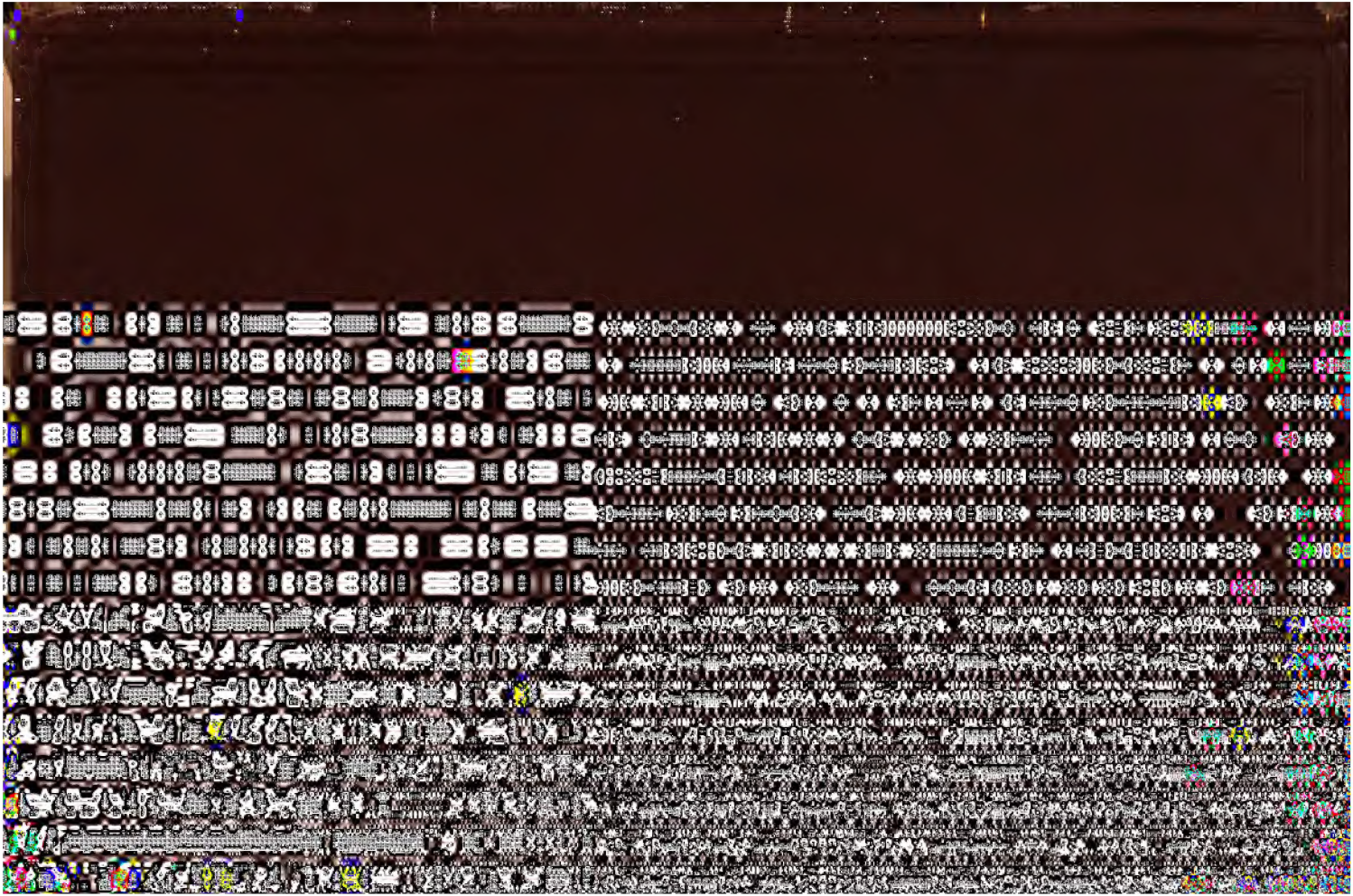
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